

INTERNATIONAL

Journal

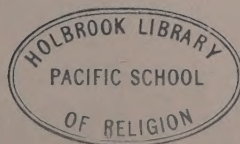
OF RELIGIOUS EDUCATION

Charles Holbrook Library
Pacific School of Religion
1798 Scenic Ave.
Berkeley 9 Calif. 94705
12-59 P



A Special Issue on

Teaching The Bible Effectively



October 1952



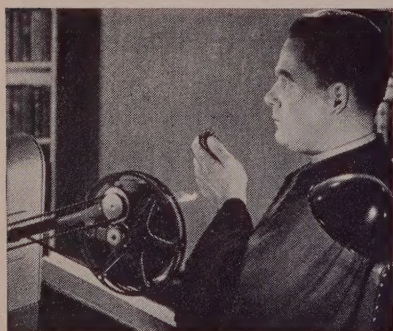
Now you can make low-cost sound movies

Here is the long-awaited Filmosound 202, the 16mm Bell & Howell recording projector that lets you make sound movies without professional experience or costly equipment, project any 16mm film, silent or sound.

Now you can make your own sound movies . . . add sound to old silent films . . . or a second sound track to

old sound movies. *And in each case, you can change the sound as often as you like!*

If you aren't already using sound films, the Filmosound 202 will give you an entirely new concept of their value to your church organization. For full information, mail the coupon today.



Record your message right on the film as it is being projected onto the screen through your Filmosound 202. Simple controls, fool-proof mechanisms. Play-back lets you correct recording errors immediately.



Your own interpretation of religious films to conform with the teachings of your church is made possible by the Filmosound 202. You can reach every age level simply by changing the sound message as desired.

the sensational, new 16mm **Filmosound** **"202"**

RECORDING PROJECTOR

Guaranteed for life. During the life of the product, any defect in material or workmanship will be remedied free (except transportation).

Bell & Howell Company,
7169 McCormick Road, Chicago 45, Illinois

Please send me without cost or obligation full information on making low-cost sound movies with the new Filmosound 202.

Name

Organization

Address

City County State

You buy for life

when you buy

Bell & Howell

GREATEST BIBLE NEWS IN 341 YEARS

Announcing a new authorized version—more accurate and easier to read—that preserves the timeless beauty of the beloved King James translation

**Read the story behind the Revised Standard Version of the Bible
—and how it can change your life**

Your present Bible, most likely, is the King James Version . . . written 341 years ago, and filled with expressions that are confusing today. Too often, therefore, it may lie in your home respected, but neglected.

Now you can own a Bible in living language, so clear and powerful you will turn to it regularly . . . yet an *authorized* Bible, faithful to the earliest known manuscripts.

Ninety-one Bible scholars cooperated in the fourteen-year-long labor to recover the full meaning of the Bible. They preserved the beauty of the King James Version, but freed the Bible from outdated expressions that make it hard to understand. (Did you know, for instance, that in the King James Bible "by and by" means *immediately*? That a man's "conversation" means his *conduct*?)

In the 341 years since the King James Version, dramatic discoveries of ancient manuscripts have shed new light on the Scriptures. (In a long-forgotten cave near the Dead Sea, for example, shepherds chanced

on the Isaiah Scroll—a nearly complete text dating from about the time of Christ.) We now know that the King James Version is at times erroneous and misleading.

The Revised Standard Version is based on the most authoritative manuscripts—some earlier than any previously known.

A Bible for the Family That Already Has a Bible

If you have too seldom opened your Bible because the way it is written makes it hard to understand, the Revised Standard Version can bring an exciting new experience.

Here is a Bible so *enjoyable* you'll find you pick it up twice as often. Its clear, simple language makes Bible-reading a rewarding pleasure your whole family will want to share. And as it strengthens your understanding of God's Word, it will bring renewed inspiration to you and to those you love. Indeed, this new Revised Standard Version of the Bible can literally change your life, bring you greater peace of mind.



*Authorized by the
National Council
of the Churches
of Christ
in the U.S.A.*

WHY RELIGIOUS LEADERS PREFER THE RSV

"For everyone seeking peace of mind, victory over fear, and a solution of personal and social problems, this version will be of great practical help."

—Dr. Norman Vincent Peale.

"In the light of new knowledge . . . clarifies the eternal message of the Word of God in modern language."

—Bishop Henry Knox Sherrill.

"The Revised Standard Version of the Bible is now in a real sense the authorized translation for our Protestant churches. It combines dignity and elevation of style with scrupulous accuracy . . . clear, understandable, true to the original text. Every Christian should possess this translation."

—Dr. Harry Emerson Fosdick.

Even the way it's printed makes the Revised Standard Version easier to read! The large legible type has plenty of white space between the lines. Chapter numbers are large, for convenient reference; verse numbers are small and light, so they do not interrupt the flow of reading. Punctuation is modern, logical. Poetry is printed in verse form—as poetry should be.

Choose from three handsome editions . . . Rich maroon buckram stamped in 23-karat gold, \$6.00.

Magnificent black genuine leather stamped in 23-karat gold, with red under gold edges and ribbon marker; individually boxed, \$10.00.

Two-volume Old Testament in rich blue cloth, \$5.00 the set. One-volume New Testament to match, \$2.50.

GET YOUR FIRST EDITION

See How Modern Language Makes The Meaning Clear

King James Version

1 Cor.
10:24 Let no man seek his own, but every man another's wealth.

Psalms
119:147 I prevented the dawning of the morning, and cried: I hoped in thy word.

Revised Standard Version

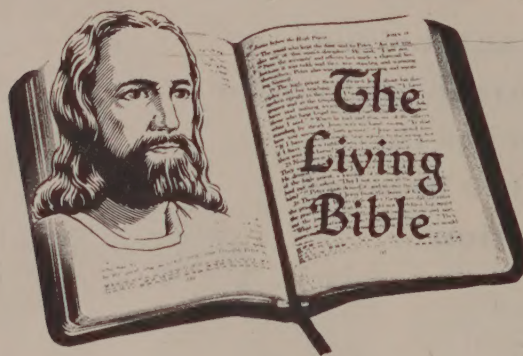
Let no one seek his own good, but the good of his neighbor.

I rise before dawn and cry for help; I hope in thy words.

THOMAS NELSON & SONS

Faithfully Adhering to the BIBLE TEXT

13
Bible
Teaching
Films



Produced at
the demand
of Protestant
Church Leaders

FOR THE FIRST TIME!

- Especially prepared in 15-minute lesson units to fit ideally into your Christian teaching schedule.
- The modern understandable English of the Revised Standard Version of the New Testament used throughout.

BIRTH OF THE SAVIOR
CHILDHOOD OF JESUS
FIRST DISCIPLES
WOMAN AT THE WELL
JESUS AT NAZARETH AND CAPERNAUM
JESUS AND THE LEPERS

THIRTY PIECES OF SILVER
THE UPPER ROOM
BETRAYAL IN GETHSEMANE
JESUS BEFORE THE HIGH PRIEST
TRIAL BEFORE PILATE
THE LORD IS RISEN
THE LORD'S ASCENSION

Finest quality production with dramatic live dialogue, descriptive narration, and harmonious music to make the Bible live.

Illustrated two-color catalog with utilization suggestions and full descriptions of all 13 Living Bible films available. Ask for yours at your film library or denominational publishing house.

Family Films Inc.

DAILY RENTAL RATE:
Color \$8.00
Black and White \$5.00

8840 West Olympic Boulevard
Beverly Hills, California



International Journal

OF RELIGIOUS EDUCATION

VOLUME 29, No. 2

OCTOBER 1952

EDITORIAL BOARD

Virgil E. Foster, *Editor*
Percy R. Hayward, *Editor Emeritus*
Lillian Williams, *Managing Editor*
Marjorie Tolman, *Circulation Manager*

H. L. Bringer	Mildred Magnuson
Wilson Cheek	E. G. Million
Alva I. Cox, Jr.	W. C. Parry
Alice L. Goddard	Pearl Rosser
Harry H. Kalas	Dennis Savage
J. B. Ketcham	Erwin L. Shaver
Paul H. King	Helen Spaulding
Gerald E. Knoff	W. Randolph Thorn-
Philip C. Landers	ton
D. F. Landwer	John C. Trever
Richard E. Lentz	W. H. Vastine
	Mary E. Venable

THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

is an official publication of the Division of Christian Education, National Council of the Churches of Christ in the United States of America.

Editorial, Circulation and Advertising Offices, 79 E. Adams, Chicago 3, Ill.

SUBSCRIPTION RATES

One year, \$3.00 Two years, \$5.00
Three years, \$7.00 Five years, \$10.00
Three or more copies in one order to separate addresses, each \$2.75

Clubs of five or more copies to one address, \$2.50 each. Same rates to foreign countries.

Single Copies

1 - 9 copies	30c each
10-19 copies	25c each
20-99 copies	20c each
100 or more	17c each

For \$13.00 a year, Literature Associates receive the *International Journal*, the Council's *Yearbook*, and a copy of each publication printed by the Commission on General Christian Education during that year.

Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the Division of Christian Education except as they state official actions of the Division. Contents of previous issues of the *International Journal of Religious Education* are given in the *Education Index* in your public library.

PUBLISHED MONTHLY EXCEPT DURING JULY AND AUGUST WHEN PUBLISHED BI-MONTHLY. Entered as second class matter, December 8, 1948, at the post office at Chicago, Illinois, under the Act of March 3, 1879, with additional entry at the post office, Omaha, Nebraska. Acceptance for mailing at special rate of postage provided for in the Act of February 26, 1925, embodied in paragraph 4, Section 538, P. L. & R., authorized January 7, 1943. Copyright 1952, Division of Christian Education, National Council of the Churches of Christ in the U. S. A.

Cover Page

Photograph by Merrim from Monkmeier

Editorials, News and Comment

Bible Observances—Then What?.....	4
The More You Have the More You Want.....	4
The "What" for Leadership Education.....	4
Religious Education on R.S.V.....	4
How to Use This Special Issue.....	12
What's Happening.....	46

Articles on the Bible and How to Use It

A Troubled World Seeks Anchorage, <i>A. Wehrli</i>	5
The Protestant Attitude Toward the Bible, <i>John Keith Benton</i>	6
Our Children and Our Bible, <i>Grace E. Storms</i>	8
The Bible in the Life of Youth, <i>J. Allan Ranck</i>	11
The Bible in the Life of Students and Older Young People, <i>G. Hayden Stewart</i>	14
Teaching the Bible to Adults, <i>Dwight E. Stevenson</i>	17
Here Is What You Are Missing, <i>Oscar J. and Alethea D. Rumpf</i>	20

Other Features

The New Bible Hymn.....	19
The Bible—Always in Living Language (Twenty Bible pictures).....	22
Yours for the Asking.....	26
Some Audio-Visual Materials for Use in Bible Study.....	27
With the New Books.....	40
Current Feature Films.....	48

WORSHIP RESOURCES FOR NOVEMBER

PRIMARY DEPARTMENT, <i>Lillian White Shepard</i> (THEME: <i>We Are Thankful</i>)	28
JUNIOR DEPARTMENT, <i>Arlene S. Hall</i> (THEME: <i>We Lift Our Praise</i>)	31
JUNIOR HIGH DEPARTMENT, <i>Laura A. Athearn</i> (THEME: <i>Thanks-Living</i>)	34
SENIOR HIGH AND YOUNG PEOPLE'S DEPARTMENTS, <i>William R. Terbeek</i> (THEME: <i>Lives Set Upon a Hill</i>)	37

Stories and Talks

Rejoicing Over the Harvest.....	28
The Pilgrims' Harvest Festival	28
Oranges	29
Praising God.....	30
Betty's Day.....	30
All Good Gifts Around Us.....	31
The Feast of Booths.....	33
Our Thanksgiving.....	33
One Gave Thanks.....	33
When the Barneys Kept Thanksgiving	34

Poems, Litanies, Etc.

Canticle of Praise.....	30
Psalms 136:1-9, 26.....	31
Litany of Thanks.....	36

Editorials

The More You Have The More You Want

ONE OF THE FRIENDLY CONFLICTS which seems to go on endlessly is the debate between those who say that there is too much emphasis in Christian education on method and those who insist that there is not much point in having a message if you do not do a good job of communicating it. The discussion is a healthy one. The only real danger in the situation lies in the possibility that in stressing either content or method over against the other we lose sight of their dependence on one another, thus weakening the witness of the church.

There is conviction back of this special issue on *Teaching the Bible Effectively*. The message of Christianity is, of course, the important thing, the starting point of Christian education, the reason for any concern about method. Anyone who really understands that message and is committed to it, however, if he takes a responsible attitude in the matter, will want to do the most effective possible job of communicating it. His concern for the message must inevitably lead him to a concern for ways of teaching it.

On the other hand, anyone who really understands the ways of learning faces the inescapable fact that the first principle of learning is having something to learn that is worth learning. His concern for methods of teaching leads him, if he be a responsible sort of person, to the fact that his methods are tinkling brass unless he has an important message to communicate and unless he understands thoroughly the content of that message.

The more competent a person becomes in either aspect of this work of the church, the more he appreciates—again, if he takes a responsible attitude—the need for competence in the other. The more he has of one, the more he wants of the other.

This is why, in this issue on *Teaching the Bible Effectively*, we have asked the writers of the four age-group articles to deal with the what, why and how of teaching the Bible, in a unified treatment. This is why we have asked Oscar and Alethea Rumpf to share with *Journal* readers in an intimate way the experiences of their family with the Bible. This is why we have included a basic article on *The Protestant Attitude Toward the Bible*.

This is a time when the door is opened, through the Revised Standard Version of the Bible, to a new understanding of what the Bible really says to us. It is a time when we, all of us, need to become much more competent than we have been in communicating its message, to more and more persons—children, youth and adults.

Bible Observances—Then What?

SELDOM, if ever, has Protestantism been drawn together in the celebration of anything to the extent of the cooperative observance of the completion of the Revised Standard Version of the Bible in the United States, Canada, the Hawaiian Islands and the Canal Zone. The holding of over three thousand community observances is a real achievement. But this is only the beginning. At the time of the observances, most of the people attending will actually have seen no more than a few verses of the Revised Standard Version Old Testament. Many will have made little use of the Revised Standard Version New Testament. What we do about *that* in the *immediate future* will determine the effectiveness of the observances.

The "What" for Leadership Education

THE LEADERSHIP EDUCATION DEPARTMENT of the National Council of Churches and the denominations cooperating in it are providing one of the "whats." All across the country this fall and winter, leadership education schools will be giving special place to courses in the Bible and in Bible teaching. Two new courses, never used before, are being introduced. If the churches in your community have not planned for such a school, it is not too late—get in touch with your state or city council of churches (or the National Council of Churches if your city or state has none) at once and arrange for a school. Or plan a class for your own church by getting in touch with your denominational department of Christian education.

One of the important factors in the encouragement of the use of the Bible will be this training of church school teachers and leaders of youth. The work they represent is by far the greatest approach to Bible study in existence. Competence on their part is, therefore, of paramount importance.

The Journal provides a tool

One of the important tools in the program of leadership education is this special issue of the *Journal*. The *Journal's* whole work lies primarily in the field of leadership cultivation and training. This special issue on *Teaching the Bible Effectively* will be used widely by individual teachers and by leaders of training classes. It is planned as a unit—be sure to read *all* of it.

Religious Education on R. S. V.

THE RELIGIOUS EDUCATION ASSOCIATION has used its entire July-August issue of *Religious Education* for a most helpful treatment of the Revised Standard Version. Details concerning the contents are given in the *What's Happening* section of this issue of the *Journal*. Editorially, we wish to congratulate Dr. Herman E. Wornom, General Secretary, and Dr. Leonard A. Stidley, Editor, and to thank them. Each of our readers might well secure a copy as a companion piece to this issue of the *Journal*. We wish also to call your attention to the fact that they have included in that issue the Preface to the Revised Standard Version.

A Troubled World Seeks Anchorage

by A. Wehrli

This meditation prepared by Dr. Wehrli, Professor of Old Testament at Eden Theological Seminary, is especially appropriate at this time when God's message is made available to us in the living language of the Revised Standard Version.

And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know; that he might make you know that man does not live by bread alone, but that man lives by everything that proceeds out of the mouth of the Lord.

From Deuteronomy 8:3 (R.S.V.)

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And he fasted forty days and forty nights, and afterward he was hungry. And the tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written,

'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'"

From Matthew 4:1-4 (R.S.V.)

TO ARRIVE in the middle of a large city without one's purse or wallet can be extremely disconcerting. To be caught on some bustling Broadway minus legal tender, even if the place is familiar, usually turns out to be distressing. For a time at least, one's every step is stymied and total frustration threatens. But of course the predicament is rarely fatal. After some mental self-torture and a lapse of time one usually thinks of something to do in the emergency. Per-

haps it is the more or less forced recollection of an acquaintance who works nearby. Failing that, one can pawn one's watch or wedding ring. As a last resort an s. o. s. over the free telephone from a police station will bring help from home. At best the experience will be irritating, probably costly and wasteful of precious time. Without a doubt, as a result of it, there will be a determined resolution never again to go out into the world unequipped with a purse.

On the surface the above analogy may seem far fetched. Yet it may well serve as a parable of the average person's spiritual preparation for living in a complicated world. For, morally and spiritually, people are likely to live their lives as a series of emergencies, each one of which causes them to improvise more or less frantically. The cost to the victims is great in nervous exhaustion, lack of inner peace of mind and instability of character. It would appear obvious therefore that people need to be equipped to meet life's moral demands and character requirements with something like the capacity and composure of a man about to pay his carfare or his rent. For, as ancient Israel was consistently taught and as Jesus of Nazareth unmistakably affirmed: *Man shall not live by bread alone.*

Again and again in history, nations have learned this lesson. Or, where they have failed or refused to learn it, their experience has become one of repeated embarrassment, their behavior one of hastily improvised poli-

tics and their fate a welter of costly and tragic confusion sometimes ending in oblivion or a comatose kind of national existence. For individuals too, the naive attempt to live exclusively on the impulses of material well-being without regard for the welfare of others and without any real reference to the higher will of God, has lead inevitably to the disintegration of human personality.

In view of results such as are above indicated it would seem that the present time is especially opportune for a serious reconsideration of the importance of including the Bible in the processes of modern education. For unlike any other considerable literature it consistently brings men face to face with the basic issues of life. Its classic passages, like nothing else in existence, cut through the rank growth of human pretense to the central truths of existence. It makes no bones about locating man where he is. It tells him in unmistakable terms that in the last analysis he is consistently prone to do evil; that unaided by the spirit of God he is unable to do good, to live usefully or to benefit his fellows; that without submission to a will higher than his own his life will issue in failure.

Nor is the Bible's influence solely a negative one, or calculated merely to deflate the human ego, necessary as is that function. At the same time, as nowhere else, it points the path to life's fulfillment. From it men have learned to take heart amid life's most frustrating experiences. With the aid of the Bible they have learned to see and lay hold upon the good in the midst of overwhelming evil, at moments when, without its inspiration, every possibility of what is good would have been overlooked. Finally it plants and sustains the conviction that the fate of the world and the hopes of humanity are in infinitely better hands than superficial appearance would lead one to suppose. *The earth is the Lord's and Man shall not live by bread alone.*

PRAYER

Grant, Our Father, that with renewed vigor and steady determination the eyes of all men may turn again to thee and to thy word in confidence that with thee are the secret and the promise of significant and eternal life. Amen.

THE MOST CHARACTERISTIC and universal mark of Protestantism is probably its attitude toward the Bible. This attitude may be best defined by the discussion of four basic Protestant beliefs about the Bible.

1. The Bible is the Word of God

spoken in acts of creation, providence, judgment, and redemption, heard by men of faith, and recorded by fallible men in language that reflects the writer's character, thought, and culture.

God works and reveals himself in all that he does. In the events of history and of our own lives we have the raw materials of revelation. But these events are not always seen as God's acts. God's relation to these events is discernible only to the eyes of faith. God's supreme deed of revelation was accomplished through the life, death, and resurrection of Jesus Christ. But even this is not recognized by all men, but only by men of faith. It is only to those who are prepared by faith that God reveals himself. To others God's doings are apprehended as mere weather, or chance. God's servants, ancient and modern, are called to read events with the eyes of faith, and to trace out in the everyday happenings of our world the unfolding of God's design.

Although the Bible deals with the meaning of historical events, the Biblical writers do not pretend to record all history from the creation of the world to the close of the canon, nor to predict even the major historical events from that time to the end of the world. In the Bible, the record of events is subordinated to their meaning, and only such events are recorded, and only such details of these events, as have in the eyes of the writer important revelation value. We often wish that the Biblical writers had checked up on the facts more carefully and added more details. But it is obvious that they were more interested in meanings than in facts, and so although the Bible is a source-book of history, it is far from being an infallible textbook in history. The primary purpose of the Bible is not to enlighten the mind by presenting facts of history and science, but to inspire the heart—to bring men into fellowship with God and obedience to His will.

The writers of the Bible, as well as many of those whose deeds and words

The Protestant Attitude Toward the Bible

by John Keith Benton

are recorded but who did no writing, were inspired men in the sense that they were prepared by God with eyes for the invisible—the eyes of faith to see in the world about them the acts of the invisible God. The apostles and writers of the New Testament were enabled through faith to see in Jesus Christ the Word made flesh and dwelling among us for healing and health of men, and to see in the Church God's continuing presence as the Holy Spirit. But each of these inspired men apprehended the activities of God in his own peculiar and limited way, and interpreted the Word of God in terms of his own peculiar gifts of language and personality. In the Biblical writings, therefore, we have the Word of God spoken with the personal accent of the writer. The interests, the character, and the limitations of the prophet and evangelist show in the clothing of their messages. And although at last God spoke to the world in his Son, who was the complete expression of God's character and love, yet even in the New Testament we have the gospel in the language and concepts of men. The peculiar interests, preconceptions, and imperfections of the writers and their times are often reflected there.

There are, therefore, both objective and subjective factors in the Biblical writings. The objective factors are the actual events and their true meanings as acts of God. The subjective factors are incompleteness or distortion in reporting, and interpretations that reflect the reporter's personality or culture rather than the true meaning of the events reported. The Bible represents the impartation of divine truth through human personality.

This view assumes that the whole personality of the inspired person (heart, mind, soul and strength) is

fully awake and operative as he gives utterance to the Word of God. But the procedure is often represented by a more mechanical conception drawn from the practices of Spiritualism (both ancient and modern), in which the inspired person is regarded as one undergoing a seizure, while his body or a part of it serves as a mechanical device through which the spirit control speaks in human language. In such a case the mind and character of an inspired person would be in complete quiescence. He need not even know what he was saying or its meaning, but would be serving the spirit that had seized him only as a vocal or writing mechanism. This is the assumption that is usually made by one who maintains a belief in the verbal inspiration of the Scriptures, and their consequent complete infallibility. But this is not the Biblical view of the prophets and apostles. They were men of great character and wisdom, and God spoke not only by what they said, but in what they were, and through what they did, even though all of them were fallible men.

2. The Bible is the central means of grace in the Church. Mediaeval Christianity regarded the seven sacraments of the Church as the means through which the gracious influence of God became active and powerful in the Christian's life. Luther and the Reformers, while recognizing the sacraments of Baptism and the Lord's Supper as means of grace, insisted that the word of God was of prior importance. The Sacraments are a self-impartation of divine love in the form of action, but the Word as a means of grace is the self-impartation of divine love in the form of a message. It is not surprising that the open Bible came to be a symbol of Protestantism, and that the Bible on the pulpit supplemented the altar in the central place of prominence in Protestant churches.

Dr. Benton is the dean of the School of Religion at Vanderbilt University, Nashville 4, Tennessee.

The Bible indeed comes to us in the form of a human word, as has been said; but through the human word with its imperfections the divine message is spoken with clarity and power, and the divine love is imparted in judgment and redemption. It is often urged, however, that the recognition of the presence of subjective factors and imperfections in the Bible involves a difficult problem, because if one word of the Bible is regarded as human and fallible, how do we know that any other word is divine and true? Three answers have been given to this question: (1) Mediaeval Christianity, while recognizing the problem, holds that the Bible is a mysterious and even a dangerous book in the hands of the people, and that it is necessary for an authoritative church to interpret the divine message of the Bible to the people; (2) some groups associated with Protestantism refuse to admit the problem, but maintain the view of verbal inspiration of the Bible, and hold that the Scriptures are infallible in every word, fact, and interpretation; (3) the main stream of Protestantism holds that the divine message in the Bible confronts man with an authority from which there is no appeal, and which authenticates itself through the testimony of the Holy Spirit. As Luther said, "God must tell you in your heart: this is God's Word." Or as St. Paul said, "When you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers." (I Thess. 2:13 R.S.V.)

The view of Protestantism is that man has no standard by which to distinguish between the word of man and the Word of God. Judgment and reason are no such standards; neither is conscience. These savor of the things that be of men and not of God. The authority is not in man, but in the Word itself, which overtakes and subdues man. In the Bible God reveals himself, and not merely ideas about himself, or infallible observations concerning history or science.

3. The Bible is the standard of the Christian life of faith. The Old Testament represents many, various, and partial revelations, but in the New Testament we have the story of God's

complete and final revelation of himself in his Son, our Lord and Saviour, Jesus Christ. In him God's Word was made plain, God's love was made effective, and God's grace was made available to all mankind. Jesus Christ is the center of history. All revelations before look toward his coming, and serve as preparation for his appearance in the fullness of time. All revelations since serve only to brighten the memory and quicken the conscience regarding things already made known in him. To hear the Word of God today is but to rediscover Jesus. Therefore, Protestants cannot admit the validity of any revelation that pretends to go beyond what has been revealed in Christ, or that is out of harmony with the Word of God in Christ. In view of the supremacy of Christ as the incarnate Word, the Old Testament is both necessary and subordinate to the New, which is its completion and fulfillment.

Moreover, the Bible, and especially the New Testament, is the standard and guide of Christian faith and conduct. "The New Testament has throughout the ages abundantly demonstrated its right to this foremost place. It has authenticated itself as the incomparable and inexhaustible source of power of the Christian church; one might be tempted to add, as a source which has become richer because it has been active in each generation. There has been no renewal of Christian life which has not received its power from this source. When Christian life has been removed from this center of power, it has been weakened and has lost its inner strength . . . When the message of the Biblical Word of God is not isolated but is seen in its connection with every living message, the Bible demonstrates its superiority as the Christian Book of Life above all others and as the central Word of God."¹

4. The Bible contains "all truth required for eternal salvation through faith in Jesus Christ," and is understandable through the guidance of the Holy Spirit by every free man. This is corollary to the Protestant

doctrine that the Bible is the central means of grace in the Church. It is the Holy Spirit that authenticates the Word in the heart of the believer, and not the official pronouncement of the Church. In contradiction of this principle, however, mediaeval Christianity holds that the sacraments are the only means of grace, and that the Bible is only a source of doctrine and law. In this capacity it is held that the Bible can be adequately interpreted only by those thoroughly schooled in the doctrine of the Church and its traditions in interpreting the Bible. For this reason, translation of the Bible into the language of the people was for centuries opposed by the Roman Catholic Church. On the other hand, the translation of the Bible into language of the people has always been a primary interest among Protestants, for they have always trusted the people with the word of God, and have believed that the reading of the Bible was necessary to vital Christian faith.

Once more, in the Revised Standard Version, the Bible is in the language of the people, and all Protestants rejoice in this great accomplishment. In its use the following principles in line with the basic faith of Protestantism are suggested: (1) the Bible, being a human document as well as divine, should be read with emphasis on the spirit and not on the letter, upon the context and not upon the single statement, upon what it suggests rather than upon what it describes; (2) the Bible is not equally clear, and not equally true and binding, in all its parts, but Christ is the standard for the judgment of its revelation; (3) Biblical revelation can never be complete in the printed word, but only when it is made alive in us by the power of the Holy Spirit; (4) the New Testament writings are more important than those of the Old Testament because they reflect the supreme revelation of God in Christ, and the most authoritative passages of all are those which the consensus of Christian judgment accepts as the authentic account of Jesus' life, teachings, and character; (5) the great passages of the Bible should be memorized, treasured, and often held before the mind in reflective meditation. In them, one may hear the true Word of God, and find the power to respond in faith, love, and service.

¹Aulen, Gustaf: *THE FAITH OF THE CHRISTIAN CHURCH*, The Muhlenberg Press, Philadelphia, 1948, p. 364. Used by permission.

Our Children and Our Bible

by Grace E. Storms

HOW OFTEN do you read the Bible, not to prepare a church school lesson or to secure material for a worship service, but because you enjoy reading it and find strength and help in its wisdom? Many of us would be embarrassed if pressed for an answer to this question. In too many of our homes the family Bible needs dusting when the minister comes to call. Why?

There is no one answer to this question. But part of the answer is that we find the Bible hard to understand, hard to read, difficult to use. We don't know our way around in it. Our imaginations are defeated by puzzling words, unfamiliar customs, perplexing ideas. Somewhere along the line our own introduction to the Bible failed to provide us with the appreciation and interest for this book which we want to give to our children.

Today parents and teachers of children have an opportunity to help their boys and girls get off to a better start in their use of the Bible than ever before. Resources are available to us which our parents and teachers did not have. We are constantly increasing our understanding of how children grow in their knowledge of the Bible and their ability to use this knowledge in their daily living.

Resources for teaching the Bible

First of all, we have more readable editions of the Bible for children to use. Publishers are providing us with Bibles printed in large, clear type which contain attractive pictures which help boys and girls visualize the setting in which Bible events occurred. Accurate maps locate cities, nations and other geographical material. The use of paragraphing in chapters, quotation marks around conversation and verse form of poetry make it possible for children to read

the Bible more easily and with surer understanding of the meaning of what is read.

Scholars and publishers are providing us with editions of the Bible in English which give a clear and accurate translation of its message and ideas. This is in line with what has happened ever since the Holy Scriptures came into the life of the Hebrew-Christian group. As the Christian church moved from the Mediterranean region into the rest of the world the Bible was translated into the languages of the people. As languages changed, new versions and translations were made. As scholars acquired copies of very early Bible manuscripts and became more adept in their ability to read ancient languages they used this knowledge in making more accurate translations. Workers with children have rejoiced in their possession of the latest English version of the New Testament, the Revised Standard Version, which brings the life of Christ and the story of the early church to our boys and girls in the English of our day. The completion of the Revised Standard Version of the Old Testament this fall will give us the most readable and accurate English translation of the Bible the Christian church has ever possessed.

Secondly, parents and teachers of children are discovering more about how children learn, and we can apply this knowledge in teaching the Bible. For example, we appreciate the difference between "verbal knowledge" and real growth and understanding. We know that the ability to recite passages from memory does not necessarily imply an ability to incorporate this material into a person's life and faith. We know that children really learn when they can understand what is being taught, and that a desire for continued learning depends on personal interest in the material the child is studying. So we select carefully the passages, verses and Bible stories we teach to children, choosing what a child can understand

and use now and providing abundant opportunities for the child to explore the meaning of this material for himself and to use it in his own daily experience. The Bible came out of a vital relationship between people and God. We want our boys and girls to find this same relationship through their study of the Bible.

Thirdly, we have the resources of improved church school lesson materials to use in teaching the Bible to children. We have an increasing number of good Bible story books for children. We have pictures which help them understand the customs and living habits of people in Bible times. We have slides, filmstrips, motion pictures, and recorded stories from the Bible which help children feel the reality of Bible events. We have accurate maps to guide youngsters in locating the places where Bible people lived and worked and taught.

Many of these resources were not available one or two generations ago. Most of them were not available in the quantity or quality in which they come today. They will serve us well in our teaching of the Bible to boys and girls—if we use them thoughtfully and intelligently. No course, however good, ever taught itself. We have the responsibility of selecting the books, pictures and other resources which will strengthen children's appreciation of Bible people and events and of rejecting those which are inaccurate or which abuse the message of the Bible through poor characterization of its people or a false emphasis in presenting a Bible incident.

Finally, we have a fourth resource, our increased understanding of the importance of the attitude of parents and teachers toward the Bible. There is an old saying, "What you are speaks so loudly, I can't hear what you say." Children will "catch" much of their interest and reverence for the Bible from adults. If a teacher handles the Bible with care and respect, young children will sense that it is a special book, important to grownups, and they will accept the importance of it. If a teacher shows that he reads it, enjoys it, values it as a supreme authority in his spiritual life, older children will feel that here is a source of help and wisdom to which they too can turn. These same principles apply in the home. Seldom, if

Miss Storms is Secretary of Children's Work, Division of Christian Education of the Congregational Christian Churches, with office in Boston, Massachusetts.



George H. Davis

A class at The Second Church in Newton, West Newton, Massachusetts, dramatizes the picture "Follow Me" by Tom Curr, with the "artist" interpreting his own work.

ever, can we give children what we don't possess ourselves. Now that we see the truth of this we know how important it is for parents and teachers to grow in their own understanding of the Bible if they are to help children grow.

However, none of these resources will help our children become more familiar with the great message of the Bible unless we know what use we want to make of them, that is, what are our goals in teaching the Bible, and how do we reach these goals? What place do we want it to hold in their lives?

To help us find an answer to this question let us follow a child as she moves from the nursery class through the experiences of kindergarten, primary, and junior years in her church and observe how she is helped to grow in her ability to appreciate, understand, and use the Bible.

Sue's journey

In her *nursery* class room on Sunday morning Sue sees a Bible open on a low table. Usually there is a vase of flowers beside it. At Christmas time there is a picture of Mary and her baby, Jesus. She knows this book is called the "Bible" because her

teacher told her what it was. She knows the teacher thinks a great deal of this book, because it is handled carefully. Sometimes when the boys and girls listen to the story of Jesus talking with the children the teacher holds the Bible and says, "This story is in our Bible. As you grow older you will hear many more stories from the Bible." Sue sees a picture of Jesus and the children hung low on the wall of her "church room" and knows that the story of this picture is in the Bible.

Once when Sue was enjoying some pretty yellow flowers she asked "Who made them?" And her teacher said, "God planned for us to have lovely flowers to enjoy just as he planned for us to have good food to eat and mommies and daddies who love us." Sue asked, "Why?" Her teacher smiled and replied, "God loves us very much, Sue. We learn about this in our Bible." Sue ran over to touch the Bible and declared, "That's good." Sue was learning to know of the Bible as a book with stories she enjoyed, because she liked the story of Jesus and the children; as a book which told about God, and as a book which her teacher liked very much.

When Sue went into the *kinder-*

garten department her interest in the Bible increased. She heard more of its stories and enjoyed Bible story books. One of her favorite Bible picture books was "A Star Shone" which told her about the birthday of Jesus. Sometimes she and her kindergarten age friends "played out" a favorite story. She learned a few verses from the Bible as "Love one another" and "Come, let us sing unto the Lord," verses they used in their church school program.

Sue's teacher talked about the Bible verses they were learning and suggested that the children draw pictures of what the verses said. When they learned "Love one another" the teacher helped the boys and girls to understand that this meant being kind and sharing toys, crayons and story books. They drew pictures of things they could do to love one another in their Church School class and in their homes. Sue made a picture of her baby brother and herself. She was picking up her brother's ball. Her teacher wrote "Love one another" under the picture. Sue took her picture home to show her mother and father.

One Sunday morning the kindergarten department visited the part of the church building where mothers

and fathers worshipped. Sue's minister was there and read from the Bible just as he read to her mother and father. The minister told the children the big Bible he read had exactly the same stories as their smaller copy of the Bible. It was the same book only larger in size. And Sue noticed that the minister handled the Bible as carefully as her teachers did. He liked the Bible too.

During her years in the *primary* department Sue heard many more stories from the Bible. She discovered that these stories happened a long time ago to real people who lived many, many miles from Sue's home. Now she understood why the Bible people in pictures she saw dressed differently from her family and friends.

They act out favorite stories

Sue and the primary boys and girls acted out their favorite stories from the Bible. They made Palestinian head dresses from squares of cloth which they colored so the cloth would look like the head dresses in the pictures her teacher showed them. Sue liked to play these stories. It helped her feel that the people in the stories were real.

Sue learned more about Jesus. She knew that the baby whose birthday her church and family celebrated at Christmas grew up to be the man who loved and cared for people. Just before Christmas her teacher gave each boy and girl a copy of "Jesus and the Children" by Elsie Anna Wood. Sue pasted her copy on dark blue paper and took it home to hang on the wall of her room. She liked to look at the picture and think about Jesus and the boys and girls who heard the stories he told. Sometimes she imagined she was one of the children in the picture listening to Jesus talk. She was growing in her own love for Jesus and in her desire to be kind and helpful as Jesus taught people to be.

Sue was learning to use the Bible. She discovered that the stories about Jesus were in the right-hand part when she held the book open on her lap, and the stories about David and Joseph and Samuel were in the left-hand part. Sue learned to read a few verses from the Bible and sometimes took her turn reading a verse for her department worship service.

Sue was memorizing more passages from the Bible, verses with ideas she

liked to think about. She learned the Lord's Prayer and discovered the meaning of some of the big ideas in the prayer. Sometimes after her teacher told in her own words a story from the Bible the teacher would say, "Let's hear how this story is told in the Bible," and she would read it.

When Sue graduated from the primary department her church gave her a Bible of her own. Sue was very happy and she carried it carefully for it was an important book to her, just as it was to her teachers and family and her minister.

Juniors find their way around

As a *junior* Sue learned to find her own way around in the Bible. She could turn to any one of the books of the Bible—sometimes with the help of the table of contents. She discovered how the Bible became one book, how long it took to write the whole Bible, how people had given their lives to protect the Bible from its enemies and to translate the Bible into English.

In the junior department Sue memorized longer passages from the Bible. She learned the Ten Commandments when she studied about Moses and the Twenty-third Psalm when she explored the ancient "hymn book of the Bible," the Book of Psalms. The Junior Department planned a choric speech arrangement of the One Hundredth Psalm and gave this as the call to worship on Children's Day. She still liked to act out the stories she was studying and to draw pictures which helped her to think about the meaning of these stories.

All of these experiences in studying and using the Bible in class and in worship helped Sue to understand what her teacher meant when she called it the "Word of God" for Sue found ideas in the Bible which made her want to be a brave, kind, generous person. Sue was learning how God wanted her to live and she wanted to live this way. She knew the thoughts of her Bible would help her.

When Sue graduated from the junior department she had learned much about the Bible through her church school lessons and activities. She understood why the Bible was such an important book, something of the background history of the Bible. She knew about many of the great people

of the Bible and why they were great. Sue knew several Bible passages from memory and she wanted to learn more. For Sue realized that as long as she lived she could continue to study her Bible and there would always be new thoughts, new ideas, new help for her in it.

What happened to Sue?

If we analyze Sue's experience we'll discover two things were happening to her in her relationship with the Bible. She was growing in her sense of appreciation for it as God's revelation of himself and his will for people in life with one another and with him. The attitude of adults toward the Bible, their own respect for it, influenced her greatly and guided her in her own use of it so she would understand what she was learning and be able to absorb this in her daily experience. The Bible was an important book to Sue, a sacred book although she probably would not have used the word, and a very helpful book; one she was stimulated to learn more and more about. Through her study of the Bible Sue came closer to God as she learned from it what God was like and what God wanted her to be like.

Sue is not a real person; she is many people. For thousands of our boys and girls are having her happy and satisfying experience in church school. Thousands of others are waiting for it, needing it, depending on their church leaders to provide it for them. Thousands of parents need guidance in knowing how to use the book so that family life will support and strengthen the spiritual growth which takes place in the church.

We have the resources to help our children find the message of the Bible and absorb it into their own lives. In the precarious present and the years ahead we need the word that God is Lord of his universe yet a loving father who cares for his children, the word that in obedience to God men find their salvation and that of society.

Let us determine to see that no child is robbed by insensitive or careless teaching of the unique value of this book in human life. For the Bible is God's word today as surely as it ever was. Let the children come to it, learn of it, and find through it the power of God's presence and the security of God's love.

The Bible

In The Life Of Youth

by J. Allan Ranck

THE STUDY AND USE OF THE

BIBLE is fundamental to all the other activities of youth in the church. It is not merely another interest added to a whole list of important functions of the youth program. The Bible is the source from which come most of the insights into Christian faith and practice. It is of the utmost importance that young people receive such training as will bring the Bible into their lives as a resource of worship and meditation, a rule for self-examination and direction, and an inspiration for noble living.

That many young people seem to know little about the Bible and have difficulty interpreting its meaning for their daily lives is disturbing. A survey recently made in the field of youth work around the world by the World Council of Christian Education indicated three things: a desire of youth for a better understanding of the Bible; the difficulty youth have in grasping what the Bible means; and a dissatisfaction with the way in which the Bible is frequently taught.

The current lack of familiarity with and understanding of the Bible among young people is not due to any one failure in the church's program. One of the difficulties youth face in using the Bible is its ancient character. The historic facts recorded in it are centuries old. The customs and thoughts of its people seem far removed. The language of the most common translations of the Bible is unfamiliar.

On the other hand, adolescent youth are coming into possession of capacities which make a keener appreciation of the Bible possible. They are individuals to whom the action of the Bible narratives commends itself. In the youth of the Bible they recognize their own hopes, fears and needs. David, Daniel, Ruth, Timothy,

and Jesus are understandable to young people who are trying to find the answers to the riddle of life.

A growing historical sense also as-

is a revival of interest in Bible study but there is still much in the world to cause them to by-pass it. Family Bible reading has waned. Thus a greater responsibility for teaching the Bible is thrown upon the church's program for youth.

In the church worship services, in church school classes, in youth expressional meetings, and in additional activities in the local community as well as at camp, there are opportunities to give guidance to the adolescent's use of the Bible. Jim, who may be hard to find at home



LEAV Kti

Not this— with the teacher trying to do all the work and losing the interest of his pupils—but—(See p. 13).

sists young people in building a bridge back to those early centuries. This ability to see into the meaning of history makes it possible for youth to see the relevance of the Bible to their own lives and to the life of their times.

Today's youth, in addition, have the advantage of the modern translations of the Bible to make it more intelligible. Of these the Revised Standard Version of the Bible is outstanding. In this new translation they have not only the greater accuracy made possible by archaeological discoveries and by Bible scholarship, but also the greater readability achieved by the use of familiar language and by present-day paragraphing and punctuation.

Youth also live in a generation in which the Bible has too largely been neglected in the home, at school, and even in the church. Fortunately there

many hours of the day, will be loyal to the Youth Fellowship in which his friends are active, and there he can become an interested learner from the Bible. Mary's first sense of fidelity to the church school class may be to her girl-friends, but a skillful teacher and a creative group may introduce her to the message of the Bible.

The greater hurdle to Bible study among young people is in the method by which it is conducted. The Bible is a living book and can become relevant to modern youth, speaking to their needs and interests. There are times and situations within the social group which is meeting the needs of youth when Bible study and experience with the Bible can be achieved in a life-transforming way. But by what method? How can the Bible message not only be "taught to" but "learned by" young people?

Dr. Ranck is Director of Young People's Work and Student Work for the Board of Christian Education of the Evangelical United Brethren Church.

Over the method hurdle

The lecture method of teaching the Bible to adolescents is unsatisfactory. Take a church school class with a teacher standing up before the class, doing all the talking. If the Junior High boys before him sit quietly at all, their seeming attention cannot be mistaken for actual learning. Their thoughts are likely to be somewhere far away or on some activity or interest totally unrelated to the Bible lesson. Even an intermittent question or two may only bring them back momentarily to the subject at hand. This is not to say that "lecturing" is to be entirely dispensed with. The teacher will need to give guidance to the search for truth and meaning in the Bible in order to make the class session fruitful.

Before he speaks a word, however, any teacher of adolescent youth will want to establish two principles without fail. First, he must have lived with the Bible himself until it has become a part of his own life. Young people sense quickly any sham or dishonesty on the part of the leader, and are not convinced by anyone who has not himself been convinced first of all. Second, as quickly as possible he must involve the young people themselves in the lesson procedures. Participation, in other ways than listening, is an absolute necessity.

In the church school class, the participation of the youth in the process of discovering Bible truth can be accomplished in several ways. If the lesson has any geographical angles, *map-making*, either on a flat surface or in relief, can be employed. Adolescents of today have been made particularly map conscious through international events and it is possible to relate Biblical events and places with some of the sections of the world which are in the daily headlines.

Research and report is another technique with which Junior High youth are familiar in public school and which can be used to good advantage in the church. Assume that the lesson deals with the Easter story and the events just prior to it. Individuals or committees of youth may have explored the origin of the Passover Feast in Jewish culture, the present observance of the Passover in the modern Jewish community, or some other related matter. Reports made on such research may immediately

stimulate interest and discussion and those who have engaged in the research have already learned much.

Discussion itself is a technique of participation. While Junior High youth are beginning to reflect on abstract ideas, Senior High young people are much more able to enter into creative discussions about meanings and applications of Scripture. Younger adolescents can paraphrase Bible passages or write letters or prayers suggested by Bible situations. After reading the letter to Philemon, one group composed a letter as though it were Philemon's reply to Paul. Older youth can more successfully discuss problems and issues raised by such passages as the Ten Commandments or the teachings of Jesus regarding prayer.

Where the group is comparatively large, the *buzz group* method is being used with much success. The large group is divided into small groups of four or five persons who turn their chairs to face each other, and discuss the problem together, making a record of their chief points of discovery or concern. At the end of a brief period these small groups come back together to report on their reflections and then to carry the discussion further in the large group. This method assures the participation of a large percentage of the young people.

Certain groups employ *symbols or outlines* which provide a framework

for organizing their understanding of the Bible. The *Vasteras Method* is an example. Three symbols are used—a question mark, a candle, and an arrow. They are made the headings of three columns and as the study of a passage is pursued, unanswered problems are listed under the question mark, new insights under the candle, and truths which have struck home in terms of attitudes or behavior under the arrow. The symbols are important only as they suggest a way by which group study may be brought to a focus.

In the permissive atmosphere of the youth expressional meetings and in classes accustomed to youth participation still other methods commend themselves. Junior High youth respond eagerly to *creative activities*. One group learned the parable of "The Lost Coin" by preparing a filmstrip on that story. They first studied the parable to decide in what scenes it could be best portrayed. They then prepared the costumes and the settings, posed the scenes and had them photographed on 35 mm film by a friend. They studied the parable a second time in preparing the script to accompany the pictures. They had a third learning experience as they viewed the results of their efforts in the completed filmstrip which they showed to the entire congregation. (Reported in the January, 1952, issue of the *Journal*.)

How to Use This Special Issue

Church school workers:

1. Every teacher should have a copy to KEEP PERMANENTLY. Order extra copies to make this possible. See p. 48.
2. Use in workers' conference, discussing ALL articles.
3. Use pictures on pages 22-25 in classes, primary and older.

Families:

1. Use article by Mr. and Mrs. Rumpf for usable ideas.
2. Read and discuss this article in parents' meetings.
3. All articles will help parents understand purpose of school.

Leadership schools and classes:

1. Use as special resource material for teacher and student.
2. Order copies for sale at book table, or include cost (p. 3 or 48) in registration fee and give a copy to each enrollee.

Christmas Plays Available

The Star—a Christmas Play, by Mamie L. Downs, October 1951 *Journal*, mimeographed, 15c per copy. September, 1952 *Journal*, containing *To Us a Son*, by J. Paul Faust, 30c per copy.

At a Junior High camp, young people prepared *dramatizations* of various phases of the life of Christ and presented the playlets before the entire camp. The greatest learning takes place when the young people themselves write the dramatizations. This method is also used by young people's classes and societies.

Bible scenes can be dramatized simply by having young people pose scenes, or *pantomime* the action while the story is read by someone else. Doing this in costume adds to its effectiveness. This can be effective in worship as well as in teaching.

Many youth groups are becoming adept at the use of Scripture in *verse speaking* choirs. This procedure has several merits. The worship setting in which it is done produces an attitude of reverence for the Scripture and an appreciation for its beauty and power. The technique itself helps us understand the antiphonal use made of certain portions of the Bible in their original Hebrew setting. If the group shares in the planning this enhances the learning of the meaning of the passage.

Junior High youth, to some extent, but Senior High youth more so, may use certain *graphic arts* in their study of the Bible. At special seasons such as Christmas or Easter, or at other times, pictures or displays may be created which depict in some original and creative way the spirit of the occasion and its Bible setting. To make it as authentic as possible, considerable research is required, resulting in excellent learning experiences.

Youth groups, both junior and senior high, have found the use of *puppets* in dramatizing Bible stories an excellent aid to learning. There is a wide variety of puppets. A simple type is described in an article by Ruth Armstrong Beck in the September, 1950, *Journal*.

A *rhythmic choir* is an excellent method of Bible interpretation, especially in exploring the feelings and attitudes expressed. Margaret Palmer Fisk has agreed to write for the *Journal* soon an article on the use of the rhythmic choir by young people.¹

Several articles have appeared in the *Journal* on the use of the *tape*

¹See also Mrs. Fisk's book *THE ART OF THE RHYTHMIC CHOIR* published by Harper and Brothers and reviewed in the April, 1951, *JOURNAL*.



LEAV Kit

—This! Participation, in other ways than listening, is an absolute necessity.

recorder. Young people enjoy writing their own "radio dramas" of Bible stories and recording them on tape. They can play them back for their own enjoyment, share them with other groups in the church, play them for people who are confined to their homes or to hospitals and, if acceptable, broadcast them over the local radio station.

The use of *slides*, *filmstrips*, *movies* and non-projected *pictures* is instructive and interesting, by themselves or in connection with discussion. Used as a background for creative educational procedures such as those described above, they are doubly effective.

The beauty of all these methods of using the Bible is that along with the information and experience achieved many other values are also enjoyed. What might not have been possible to teach directly is learned in the free and pleasant circumstances of creative activity. Nevertheless, the leader needs to watch the process prayerfully and faithfully, evaluating it as it moves along to see that the best possible results are achieved.

Someone may ask, "What about *memorization* of Bible passages? How can mechanical familiarity with the Bible be developed?" There is no doubt that these are important considerations. What an enrichment of life it is to be able to call to mind many of the great sections of God's Word! And what an advantage to know the Bible so familiarly that it

is possible to move through it easily and quickly when hunting for some particular passage. But for the most part it is better that this familiarity develop out of the creative uses of the Bible in other ways such as those suggested above than that youth should be required to memorize facts without an immediate purpose or use.

For personal enrichment

One other factor needs to be kept in mind in the use of the Bible either in worship or in study. Group experience with the Book of books is not enough. This should lead to the *circumagitation* of young people to turn to the Bible for daily personal reading and meditation. The best assurance that this will be the result will be to make every contact with the Bible fresh and inspiring. If each experience with the Bible is satisfying and inspiring, young people will naturally and eagerly turn to it for personal enrichment. The use of the Bible in group devotions, in church school and youth groups and in camps and conferences, will encourage individual use of it.

This can be said with deep conviction—young people need to be helped to use and study their Bibles, so they may know what the Bible as a whole has to say, and so they may develop an understanding of its message as it has relevance and direction for their lives. It is in the Bible that God will meet them, making great demands upon them and holding forth great promises for them.

The Bible In the Life of Students And Older Young People

by G. Hayden Stewart

LET ME INTRODUCE you to a friend, a student on a state college campus. A bull session had developed in the guests' lounge of a prominent sorority. In the course of the affair in which four girls were discussing a matter of particular interest there arose a need for checking on a certain saying of Jesus. One of the girls went to her room for her Bible and used it in the discussion. When the point had been cleared up, my young friend reached for the Bible and said, "Let me see this, will you? I don't believe I've ever seen the inside of a Bible." She seemed slightly self-conscious about it, but to say that she was embarrassed or was "confessing her sins" would be to indulge in overstatement.

Now let me introduce another friend, whom I questioned about the large Bible he carried with him on the top of a pile of text books. "The Bible has the answers to every question that might arise. I always carry it with me simply because I'd hate to be caught without it. It is 'a lamp unto my feet' and I can't live without it," he stated. Further conversation showed that he was quite sincere, almost fanatically devoted to his Book of books and quite prone to quote snatches from it in the course of his ordinary conversation.

These two students are representative of two extremes of experience and attitude among today's students. On the one hand one meets with students who have a pious, almost "worshipful" and usually literalistic attitude toward the Bible. They seem almost to expect some sort of magical security by having a copy of it near and being able to quote from it at length.

Mr. Stewart has had an excellent background for the writing of this article as a director of student work in Seattle for Disciples and Baptists.

On the other hand one meets others who are almost unaware of the existence of the Bible so far as its relation to their own lives is concerned. Some of these are conditioned to such an attitude by a background of irreligious, materialistic living. Others have chosen to be deliberately indifferent.

Somewhere in between these two extremes are other students who want an intelligent approach to the study of the Bible and show an increasing willingness to allow its truths to be the basis of discipleship and to be expressed through themselves in personal and social action. They are to be found in many different denominations. They are the source of whatever confidence we may have for the future.

A minister or student worker may find it difficult to help the first group described. These students are generally satisfied with their present understanding of the Bible and already have their reward.

The indifferent students offer a terrific challenge and a bit of hope. They are often attracted by a "topnotch speaker." A person becomes a "topnotch speaker" by having the official backing of the right campus organizations, by having a sense of humor, or by being *honest*. A speaker's future on campus is assured if the right "big wheel" says, "He's an honest man," or by having an intellectually respectable record especially in some field other than religion, but even in religion if he is "an honest man," who "has something" and shares it without resort to tricks of voice, gesture, slogan, emotion or argument.

The non-student older young people

There are only a few important differences between the student and non-student of student age. One of these is that ordinarily students are

in much closer and more frequent touch with each other than are the non-students, and therefore more easily fall into conversation, bull sessions and discussions. This is especially true of students living on campus, but is relatively true of all.

Another difference lies in the fact that students are likely (though not necessarily) to be dealing more regularly than their non-student brothers and sisters with ideas and theories. Because of this they are more likely to be in tension over differing opinions and academic positions. They are less ready to accept statements of their leaders as valid, more prone to argue, to doubt, and to take, temporarily, strong positions.

A third difference lies in the fact that the non-student, generally speaking, is more neglected by the church. In most situations the student has an abundance of opportunities in churches near the campus and in campus religious activities. The non-student is, in many local churches the "forgotten man" and is much in need of opportunities for Bible study, discussion of religious questions, and group activities in which he can express his religious concerns. He is maturing quickly, begins earlier than the student to participate in community life and needs the inspiration of Christianity as he struggles with real problems of living.

Why study the Bible?

What has the Bible to say, after all, to the young person of this age? It has, of course, the same values that it has for any other age; but in addition, has a peculiarly important contribution to make to older young people, both student and non-student.

Thoughtful youth, aware of the critical nature of our age and of the responsibilities confronting them in the years soon to come, sense the need for knowing well a way of life that is valid. Aware of the difficult days in which they now live and those in which they will carry on, they can see Jesus as the Master of life. In turning to him intelligently and humbly they find in his teachings and in the witness of his life not only the way of life for themselves, but also the power to live it and the desire to share it. They see that in possessing the spirit of the New Testament they are fitting themselves for creative leadership.

To contribute to the development of such an attitude on the part of students and older youth by encouraging them to study the Word of God is to share in one of the most effective ways of giving our poor old world a chance for the future. Bible students who make an honest effort to find truth come to see that secular efforts toward brotherhood, though they are to be commended, are inadequate. They see that "we must stop trying to be brothers and become sons." Thousands of youth learning this great truth can bring to the needy world lives of creative love and honest concern for all men.

The Revised Standard Version of the Holy Bible, bringing the Word of God to us in the language of today, can help to bring young people more surely into the presence of God, into the atmosphere of Christ's spirit and mind and into fellowship with him.

How to get the Bible studied

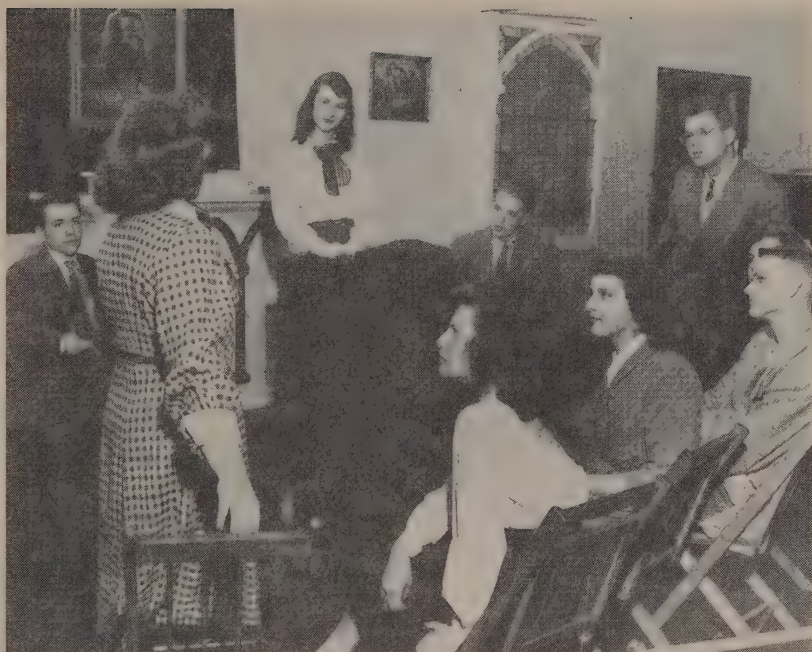
Many different methods of studying the Bible are being used by students and other older young people. Ordinarily it is best to start with those who are seriously interested in finding the meaning of life, intelligently and realistically. We can then work out through them to touch the lives of both the smug and the skeptical with a new spirit which can transform them also.

In general, the most useful manner in which Bible study is being carried on by these young people today is through small groups. These run all the way from bull sessions to well disciplined cell groups. A few patterns are followed frequently.

1. There are the small Bible study groups which are related to larger gatherings such as conferences, conventions and retreats. Following general presentations, the larger gathering is broken down into small groups in which the real job of study is done. Usually these groups bring some sort of report to the larger fellowship.

It is in these national or area gatherings or all-campus special events that many students have their first experience of study which opens to them the vistas of the Bible. They go back to their campus groups with a new interest in Bible study and with a method to share with other students.

2. Many student centers have been successful in setting up Bible study



Commercial

Older young people and students turning to small fellowship groups for Bible study are a source of "hope for our day."

groups. Some of them have several such groups going at the same time, serving different students. Some have the guidance of skilled leaders and some are quite informal and carry on without leadership except, perhaps, that given by a convening student.

3. In some cases preparation is made through pre-study, by a leader or by all members of the group. Such preparation usually leads to a more productive discussion.

4. A popular procedure is known as "on the scene Bible study." A leader or panel is chosen to prepare and present a rather comprehensive background study of some scriptural event, then the group members carry on by picturing themselves as "on the scene" and by giving their reactions, opinions and evaluations.

5. Another type of small group calls itself a "conversat." In it there is simply conversation on a selected topic from the Bible or related to it. This differs from the bull session in that it usually generates less heat (and perhaps more light) and in that the bull session is spontaneous and begins without a selected subject.

6. The "buzz session" is a popular method for securing the participation of everyone in a large gathering. Following an address or presentation the large group is broken up quickly and for a few minutes only, into "buzz"

groups right in the room where the larger meeting is held, for discussion of the presentation. Each group agrees on one or two comments, opinions or questions, to be shared with the entire group when it is called back together.

7. The use of prepared outlines is another successful method. The outlines are often prepared by a member of the group, or by a committee and are mimeographed for distribution. Sometimes printed outlines instead are obtained through church or related agencies.

8. The cell group has done a great deal to further interest in Bible study. I shall comment at length on this comparatively new way of fellowship discipline, for I quite agree with Elton Trueblood who claims that this rise of what he calls "Redemptive Societies" or the "Fellowship of the Concerned" is one of the signs of hope for our day.

The mood of the cell group is receptive. It takes seriously the Christian claim that the Spirit guides and strengthens those who are committed to the Master and are willing to be prompted into disciplined action. In this article I must confine myself to a discussion of that phase of the cell experience that has to do with Bible study.

First, picture a group of from four

to ten people who have come together for their weekly meeting, seated in a circle, usually with no table between them, ready for Bible study. They have in all probability already shared their unselfish "concerns" and have been in silent unhurried prayer for perhaps forty-five minutes or an hour. They have been renewing their dependence and in silence have restated their faith. They turn then to the Scripture passage previously agreed upon and still in a receptive mood they individually and silently ask God to speak to them through His Word. The passage chosen is nearly always as short as five or ten verses. There is silent, prayerful and contemplative concentration on the passage with complete freedom from a sense of being rushed.

At a mutually acceptable time each member of the group who desires to do so briefly, clearly and without argument, shares with the whole group what insight he has had during the prayerful period of study. There is no discussion—no questioning—no "proving"—no agreement or disagreement. There is simply a succession of personal statements concerning the meaning of the passage to each one taking part. Sometimes several say almost exactly the same thing. Sometimes an old familiar passage bursts into new meaning because of the insight of one or other of the students who are eager for the leading of the Spirit.

I have heard it said by some of these young people that the way to study the Bible is to "Read accurately, interpret honestly, apply drastically, and act prayerfully."

One student was heard to say, after using this method in a study of the passage including the Master's new commandment, "I've always known I should love my neighbor—but today I've seen *which* neighbor needs my love right now and how I am to proceed in sharing it with him."

It should be said that this method of study could not properly be thought of as scholarly or comprehensive. However, as devotional study it is tremendously useful and, in the very best sense, inspiring.

Use several translations

Various translations and versions should be brought into use, not only in cell groups but also in many other types of Bible study groups. This al-

ways brings valuable results. The two that have seemed most provocative (and certainly most popular) in the groups I have conducted or in which I have shared are the Revised Standard Version (although, of course, up until this time only the New Testament has been available) and the J. B. Phillips translation of the Epistles entitled "Letters to Young Churches." By selecting a verse or two from these two texts and comparing them with the King James Version, one may see how richly the fellowship of scripture-students is blessed through the use of several different translations.

Now the completion of the entire Bible in the Revised Standard Version will provide the occasion for a renewed and enlarged interest in Bible study.

Many other methods are used effectively with students and older young people. Role playing is increasing in popularity. After carefully reading, discussing and meditating upon a passage of scripture, individuals assume the roles of the persons in it and re-enact the Bible story, quite informally and spontaneously. Then the roles are reassigned to other individuals, who, in turn, act out the story, giving their interpretation in their own words. Entering into the roles in this informal fashion can lead to a deeper appreciation of the message than is often possible through discussion and meditation alone.

More formal drama, the presentation of plays or pageants with scenery and the memorization of lines, calls for more time than many student fellowships feel that they can give, but when used has great value. Non-student groups have been particularly successful in the use of this kind of drama. Such presentations render a service beyond the membership of the group. Religious plays, to the surprise of some people, tend to draw a larger attendance than secular plays given by the same groups.

Visual aids on the Bible are increasing in number and quality. They are particularly valuable if used in correlation with other methods of study, rather than as "a show." As visual aids we should not think of movies, slides and filmstrips alone, valuable as they are. Prints made from the great religious paintings and

art windows are a great asset in any serious study of the Bible. If a group is near enough for it, trips to art museums, churches which have good pictorial windows, murals or mosaics, and to art departments of libraries, colleges and universities will be illuminating.

For those not ready to attempt the rhythmic choir, or as a supplement to it, choral reading of scripture can bring a rich experience of understanding the original meaning, feeling and impact of scripture. For either of these methods, the leadership of someone skilled in it is a great advantage. In their simpler forms, however, any group which approaches the venture with devotion and simple instructions in a book to guide the effort, will find these methods yield good results.

There is great advantage in bringing together for Bible study people of like interests. Among students, added insight is found when "Medics" get together, or majors in other fields. I recently heard of a handful of English majors who were composing letters that might have been written in New Testament days! Some real study would have to precede such a chore. One of the letters was from Zacchaeus to another tax gatherer telling him of his new friendship with Jesus and what it meant to him. It was recently suggested that a group of engineers might well study the roads, bridges and buildings of the Holy Land to understand better the New Testament.

In much of this article I have obviously been thinking of students. Here and there I have indicated a method especially useful with the non-student young people, but I have not faithfully done so in each instance. Anyone mindful of the difference between the student and non-student can select from among the methods described those which will be most useful with his particular group. Every church with young people of this age, in or out of school, has before it an opportunity and responsibility to which it should respond with enthusiasm. The Revised Standard Version can be a new instrument in its hands—a great asset in the work of bringing the Good News of the Bible to those who are stepping over the threshold from youth to face the difficult years of adult responsibility.

Teaching The Bible To Adults

by Dwight E. Stevenson



Vernon K. Hoover

For thousands the Book is coming alive.

MANY PEOPLE have acted as though everything in the Bible happened on Sunday; it has seemed remote from their everyday affairs. Written in a strange kind of speech, about unfamiliar topics, it has seemed fit for the stained-glass atmosphere of the church, but of little use in the counting house or the factory, in the kitchen or office.

Fewer people feel that way about the Bible now. For thousands the Book is coming alive. It is beginning to speak in their language, to their own special condition; and it is bringing them insight not to be found elsewhere. One reason for this is that the sense of emergency which has settled over our world is akin to that in the Biblical world.

This reawakening of interest in the Bible is heartening; it creates a new opportunity for preachers and for church school teachers. But we must not teach the Bible so that people will praise it or believe it for its own sake. We must teach it so that they will become transformed persons through reading, appreciating, and believing it. How can we do this?

1. Begin with those who are taught

A teacher preparing to teach the Bible to adults will have a specific

group in mind. He will know the members of the group personally, so that he will not be speaking to strangers. But he will also know something about adult characteristics. He will understand that adults have growing edges as well as younger people, that these growing edges are the problems with which they are struggling and that though these change as the years wear on, every adult has some emerging challenge to enter into a new phase of larger life.

There are the problems of parenthood; but being the parent of an infant, of a teen-ager on his first date, or of a newlywed beginning her own home are different experiences. Being a grandfather is different from being a father; and one does not succeed at either without doing some growing. Getting launched in a vocation is one thing; settling down to a well established vocation is another; and retiring from it is still another. Each development calls for a new step in personal enlargement. Being a young mother making a home for tiny children is different from being an aging grandmother for whom a home is made in her daughter's house; the shift calls for spiritual pioneering both for mother and for daughter!

Not only will a teacher prepare for a specific group of adults, he will begin his class session by coming di-

rectly to one of the interests or problems of the group.

Suppose he is teaching a lesson on Abraham's departure from Ur of Chaldees for the unknown land of Canaan. He would begin by having the members of the class recite personal instances in which they gave up a tested and secure way of doing things for something new and untried. Listing these on the board as they are brought forth, the teacher might write down something like this:

FROM

TO

FROM	TO
Tried and Secure	New and Uncertain
High school in home town	College in distant city
Bachelorhood	Marriage
Rental	Building own home
Old fashioned agriculture	Contour farming
Silence on corruption	Exposure of corruption

Later in the class hour, after the presentation of the scripture, the left-hand column could be renamed "My Ur of Chaldees" and the right-hand "My Land of Canaan." Then would be the opportunity to dig in deeper to consider some areas of personal and social pioneering in which the members of that particular adult group ought to engage. Father Abraham would come intimately near—uncomfortably near, for some!

The successful Bible teacher will ask not only "What am I teaching?"

Dr. Stevenson is Professor of Homiletics at The College of the Bible, Lexington, Kentucky.

but "Who am I trying to teach? How can I tie into their problems? How can I create in this lesson a resource of enriched living for them?"

2. Grasp the Bible in living terms

The successful teacher of adults will have to know his Bible. But he will have to know it as something more than a book of chapters and verses, of doctrines and miracles, of remote events and sayings. He will have to know it as movement, as striving, as personal revelation, as community experience, as universal history, as living reality which happened in time but which goes on happening with timeliness and timelessness.

How can the teacher do this? Through reading the Bible in modern speech and in large units, preferably a book at a time. It is here that the Revised Standard Version will help. The Bible, when it is allowed to speak in living language and in its natural units, is a living book. Read several versions. Read by fields of study—the prophets in series, the gospels together, the epistles of Paul.

But you will also need good Bible study aids: a good set of maps, a book on biblical history, a good commentary. The first two will be supplied in *The Westminster Historical Atlas of the Bible* and in Harris Franklin Rall's *Essentials of Bible History*; the last by the new *Interpreter's Bible* (in 12 volumes) or by any one of several one volume commentaries such as *The Abingdon Bible Commentary* and *The One Volume Bible Commentary* by Dummelow.

There is also immense value in making your own outline of a biblical book and in writing the message of the book in condensed form in your own words from the author's point of view. For example, outline Paul's *Letter to the Galatians*; then imagine that you are Paul writing his letter, but say it in your own words, in one third the space. You will never again be in doubt as to what Paul was trying to tell the Galatians!

3. Unify each lesson around a theme and an aim

What are you trying to say? Why do you want to say it? Every teacher should answer these questions early in his preparation of each lesson. It is easy to scatter the scripture about,

to leave a confused impression, and to achieve no clear result. The teacher must know his subject as a unity—so clearly that he can boil it down to one simple sentence—and he must know his object with the certainty of a target.

For example, suppose you are teaching a course on the Apostolic Church and you are dealing with church organization in that early period. You will show how the church was organized at Jerusalem, at Antioch, and in the gentile churches resulting from Barnabas' and Saul's invasion of Cyprus and Galatia. This is a large body of scripture. The danger of leaving a scattered impression is real. Let us boil down the lesson into a theme or proposition: "The early church in each of these three localities was organized as best fitted that situation: at Jerusalem, around the Apostles; at Antioch, around lay missionary teachers and preachers; in Galatia, about the eldest and wisest men in each community." And what shall be the object of the lesson? We phrase an aim: "To show that organization in the early church was dynamic and changing, a means to the growth and spread of Christianity, and not a static pattern, intended for all time to come." Such an aim will help in modern times to build interdenominational tolerance and to create the ecumenical church.

4. Carefully plan your teaching methods

We have just looked at the *what* and *why* of the lesson; now we must make sure that we know *how* to teach it. A teacher with a clear idea of the persons he is teaching and of what he wants them to grasp will search creatively for the method which seems best suited to his purpose in that particular situation. The guiding questions are, "What am I trying to do? How can I best do it?"

Return to that lesson on early church organization. How shall you teach it? After a brief description of congregational, presbyterian, and episcopal organization, you might throw out a question, "How does God intend the church to be organized?" Then would follow some class discussion in which one type of church polity might be upheld by various class members as *the* New Testament polity. You might even ask for scriptural support for the position up-

held. You could then go on to quote a passage which showed that there was at least one other type of polity in the New Testament Church. This would indicate the need for a deeper study of the question.

Next you would go directly to the scripture. Ahead of time you would have provided scripture references on numbered slips and have given them to three persons, one to read all references on the church at Jerusalem, one for Antioch, and one for Galatia. Each man might summarize the organization of the church as his scripture shows it.

You will have a map of the Mediterranean world before the class, either on chart or blackboard. As each place is mentioned, it will be pointed out.

You could now divide the class into "buzz groups" of six persons each, allowing them six minutes in which to arrive at an answer to the question with which you started—each group to elect a chairman and a secretary. Call the discussion at the end of six minutes and ask for a one minute report from each secretary. Correlate findings and arrive at statements consistent with the theme and the aim of the lesson. These can be written on the blackboard.

Now let us review the teaching methods employed. In the order of use, they were: (1) Question and answer. (2) Group discussion. (3) Quoting scripture from memory. (4) Comment by the teacher. (5) Bible reading. (6) Lecture-comment. (7) Visual aids. (8) Buzz group discussions. (9) Reports. (10) Lecture-summary.

A few teaching methods of value to adult groups deserve special mention.

Audio-visual aids

These include blackboards, maps, charts and individual pictures, with which every classroom ought to be equipped. Adults will find reproductions of art masterpieces useful, such as paintings of the rich young ruler, Jesus among the doctors, Jesus in Gethsemane, and many others available in color at most publishing houses.

Projected pictures include five categories: individual slides, filmstrips with and without accompanying disc recording, and silent and talking motion pictures. Most denominations

have audio-visual departments which make these aids available and give help in the use of them. Many quarterlies now list audio-visuals best suited to the lessons. Never use a projected picture as a substitute for a lesson; make it an aid, and never use it without comment and discussion which tie it into your teaching objectives.

Assigned reports

If your class is discussing a lesson in which Corinth figures prominently, for example, ask a class member to consult encyclopedias and bible dictionaries and to bring in a two or three minute report on ancient Corinth. It will enliven the class hour, and it will draw the member into the class experience.

Panels

Panels or round-tables composed of four or more members may be used. For example, a panel can present the biblical "Idea of Suffering," using Harry Emerson Fosdick's book, *A Guide to Understanding the Bible*. Each person on the panel can make a brief two-minute presentation of one of the nine positions discussed in that book. Following the presentations the panel can discuss the meaning of these positions.

Guest speakers

Sometimes guest speakers whose profession or experiences fit them to comment on some aspect of biblical history may be used. For example, a Jewish lawyer was invited by one class to speak on the influence of Egypt upon the history and literature of the Jewish people. He did this in a lesson dealing with Moses. He did a workmanlike job which was very impressive and which greatly advanced the quarter's work.

Role playing

Role playing is a light, impromptu drama in which members of the panel use their imagination to defend the point of view of persons represented. For example, earlier we suggested that three persons might read the scriptures on church organization in Jerusalem, Antioch and Galatia. It would be easy to turn this group into a role playing panel. This could be done by having each member of the panel give in his own words the position of his particular church and argue for it following the initial presentation of each point of view.

Interpretative reading

Have a good reader, perhaps a speech teacher in the high school, read the scripture for the day's lesson

as a dramatic reading. Charles Laugh-ton, the movie star, has made the Bible live in all parts of America by reading it with imagination and impact. It is possible to assign parts, using different voices for the different characters in the scriptural passage itself. For example, in reading the story of the prodigal son one might have the following voices: that of Jesus to carry the narrative section of the story, that of the prodigal son, the elder brother, the hired servant, and the father. Such a scripture reading, preferably rehearsed once, will prove not only interesting but instructive.

Undergirding the use of any of these is one unvarying principle: The class must participate with the teacher in the learning process; there must be no feeling of teacher-over-class telling pupils who are passively listening. Even when a teacher is lecturing, he must be talking with his students rather than at them.

The sense of group solidarity-in-quest must prevail throughout the whole session. The atmosphere must be family-like. And, like families, these classes should develop persons who, through biblical insight, are growing up into him who is the head, even Jesus Christ.

(See page 47 for news of "Introduction" to R.S.V. Old Testament)

The New Bible Hymn

THIS HYMN, by Miss Sarah E. Taylor, was selected from 550 hymns submitted in competition, as the one to be used in connection with the Revised Standard Version Bible Observance. For a full story about Miss Taylor, the hymn and its selection see page 46 of the September 1952 issue of the *Journal*.

The Divine Gift

Tune: "Ancient of Days"
Alternate—"Charterhouse"

O God of Light, thy word, a lamp unfailing,
Shines through the darkness of our earthly way,
O'er fear and doubt, o'er black despair prevailing,
Guiding our steps to thine eternal day.

From days of old, through swiftly rolling ages,
Thou hast revealed thy will to mortal men,
Speaking to saints, to prophets, kings and sages,
Who wrote the message with immortal pen.

Undimmed by time, the word is still revealing
To sinful men thy justice and thy grace;
And questing hearts that long for peace and healing
See thy compassion in the Saviour's face.

To all the world the message thou art sending,
To every land, to every race and clan;
And myriad tongues, in one great anthem blending,
Acclaim with joy thy wondrous gift to men.

If you leave it to the church school—
If you do not use the Bible at home—

Here is What You are Missing

by Oscar J. and Alethea D. Rumpf

MOTHER WAS COMING home from the hospital with a new baby brother. Bobby, age 5½, and Billy, age 8, were to see David, their new baby brother, for the first time. Their planning helped to make it a real event.

We talked about it for a week. How would we celebrate the event? The boys had all kinds of ideas. Since it was January, a month after Christmas, Bobby suggested we sing a Christmas song. Billy thought we should read something from the Bible. Both of them thought each of us should say a prayer.

We had celebrated Christmas with much singing and when I asked Bobby what we should sing, he answered appropriately, "Let's sing *Away in a Manger*." And Billy suggested we read the story of the baby Jesus. Both agreed that beginning with Bobby and proceeding to Daddy, each of us should say a prayer.

The evening finally came. The boys went along to the hospital to get mother and baby David. They couldn't see David until we got home. Tenderly they helped carry the bassinet into the house. We placed it in the middle of the living room and huddled around as we took our first look. We listened to him breathe. We watched his every action. We repeated the performance, uttering our "ohs" and "ahs" for several minutes. Then the boys asked, "May we do it now?" Knowing what they wanted we nodded our assent.

Billy got the Bible and turned to the second chapter of the Gospel according to Luke. He read the twenty

verses without assistance during which time Bobby stole a few glances at his baby brother. After hearing the scripture we sang *Away in a Manger*. Then each of us prayed God's blessing on our newly arrived brother.

Six years have come and gone. They have been filled with precious experiences. The Bible has never been dragged into any situation. But somehow or other almost every situation has called for the use of the Bible in some way. In our family we have not made a fetish of Bible reading. Rather, we have sought to make each story, each passage of scripture fit the mood of the moment, help answer the question or meet the need of the hour.

Had we left all religious education to the church school we would have missed some of our finest family learning experiences. The religious education of ourselves and our children would have been sadly neglected. Church school lessons are more than Sunday experiences. We usually read them during the week or on Saturday. Scripture references are looked up and read. Mother teaches in the Junior Department and she and Bob often make a project of their Sunday to Sunday study of the lesson. Bill, a junior high, usually finds a spot alone, often later in the evening, where he studies his lesson. The family is frequently involved when out of his personal study and daily experiences there arise questions of interpretation and meaning. Doubts regarding any aspect of the Bible are dealt with in a free and open atmosphere. His theology is maturing and is tested and questioned in his day to day contacts outside the home. While in the home a sense of the tried and the true helps keep belief and action on an even keel.

When other interests crowd us

Like many families we have other interests that crowd in on us. But we refuse to let them push the Bible out of our family life. We try to make the Bible a living book. It is kept alive when children and parents learn together to work, worship and play with it. Puppetry and Bible study received a new impetus in our family when our church school used the puppet Bible films produced by the National Council of Churches. Bible people became real characters. One son designed puppet characters. Our daughter, Vera, age 12, recently adopted into our family, made their clothes. The oldest boy made the stage and little brother became the announcer and curtain manipulator. Mother and Dad tried to be a good audience. Interest in and appreciation of their efforts is all children ask.

Recently, some neighbor children shared with our family in playing Bible charades. We made them up as we went along. Matthew was represented by arithmetic figures and by pointing to a person; the parable of the lost coin by looking around and fingering an imaginary coin. From charades we moved to pantomime and the dramatizing of certain incidents. The next evening the children chose up sides, arranged for an adult audience, gathered old clothing for costumes and worked for an hour with their Bibles, looking up new stories and new words. After these preparations were completed the stories and words were acted out and the audience tried to identify each. The two six year olds thrilled from top to toe when they guessed the superb dramatization of the lost sheep. All the children got a laugh out of Dad lying down near an old tire and acting the part of the man who sat

Mr. Rumpf is Director of Adult Work and Audio Visuals for the Evangelical and Reformed Church. His office is in Philadelphia. He and Mrs. Rumpf collaborated in writing this article.

by the pool for thirty-eight years.

A more formal use of the Bible has characterized our family devotion period. The reader is chosen by the group partly on the basis of rotation and partly on the basis of what is to be read. When our children were quite small, we would read a passage and they would repeat it after us. The participation of every child has always been uppermost in our plans.

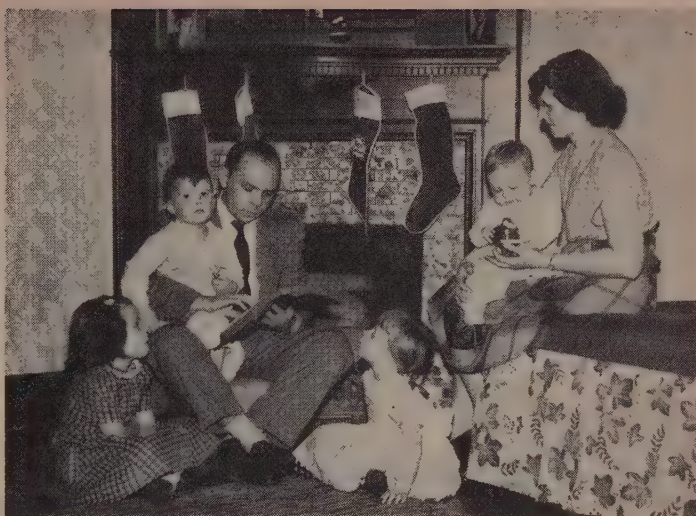
It is not always easy to keep a balance in family Bible study and reading, but it is important for all ages to know that the attempt is being made. For example, there have been times when the Bible passage has fitted the needs of the junior high son or of us parents. At such time a balance was maintained by choosing prayers and songs to meet the needs of the children.

Much of the Bible concerns itself with families, how a family lives together and in relationship to other families. All of it is of utmost concern to God's great family on earth, the family to which we too belong. We have read about these Bible families. We have played the part of such Bible families as those of Hannah, Elkanah, Samuel and Eli; of Jacob, Rachael and the sons Joseph and Benjamin; of Elizabeth, Zacharias and John; of Joseph, Mary and Jesus and of Lois, Eunice and Timothy. We have read these stories, chosen who would act each part and played them with such interest and meaning that the memory of them will hardly escape us.

How treat this holy book

A rather serious discussion ensued recently between our eleven year old son and a girl of the same age. Helen had suggested that the Bible was a holy book. Bob agreed, but his interpretation of holy was different. Helen said, "You should never place anything on top of the Bible." Bob answered, "It doesn't make any difference what you put on it, just so you can get at it!" Helen wanted the Bible kept clean and unspotted. Bob, long before, had used a pencil on his in a number of places.

When David was three and four years of age he had an inexpensive New Testament of his own from which he "read" Bible stories about the baby Jesus. He used this well-worn and well-marked New Testa-



Children become interested in the Bible if the parents share a genuine interest in it. The Bible is central in the Bruce Dean family, Maquoketa, Iowa, on special days—and all days.

ment on every occasion possible. At the table he used it as a prayer book from which he "read" his own psalms of thanks.

When the children were younger and unable to remember all the details of a particular Bible story we read a part of it and they acted the story scene by scene, repeating the words we quoted to them. Repetition of a good thing is a delight to children. We called it practice. When we knew our story well we "held" our family altar period. Thus play, learning, worship, were knit closely together in a unit. The Bible has slowly come alive through the years. The children have grown quite adept at directing these special family activities. We parents often played the part of the injured man whom the good Samaritan aided, or the lost sheep well-hidden in a corner or closet.

We have used the twenty-fourth Psalm by dividing our family into two groups. One group kept the gates of the temple, and asked, "Who is the king of Glory?" while the others, represented the worshippers seeking entrance with the right answer, said, "The Lord strong and mighty." The children are literalists at times. The words, "He that hath clean hands" meant a hand washing for those seeking entrance. Guessing is intriguing to children, so we have related some facts about a Bible character giving additional clues or completing the story until they could identify it.

One of the ways our children have chosen to close the day, is for each of them to quote a favorite passage or passages of scripture. The special occasions and seasons like birthdays, Christmas and Easter find us preparing in advance by familiarizing ourselves with the Biblical events of those seasons. We have drawn pictures of many Bible scenes and hung them in our "art gallery."

Each of us has a Bible of his own. Since we have had the Revised Standard Version of the New Testament we have used it most often, though it has been fun comparing various versions. Obviously the new version is clearer to children. Luke 15:8 in the American Standard Version used "ten pieces of silver" whereas the Revised Version speaks of "ten silver coins." The archaic "How think ye?" in Matthew 18:12 reads "What do you think?" and the use of the word "thee" in a passage like Matthew 18:15 changed to the more direct "you" makes the Bible much more understandable.

There is no easy formula for the family to follow in using the Bible. Every family is different. The Bible is a living book designed for all of us. Each family will work with it in its own way. But it is essential that we work at it. There is one suggestion that will work wonders. Children usually become interested in whatever interests their parents. Sometimes we wonder, "Are we interested enough in this living book?"

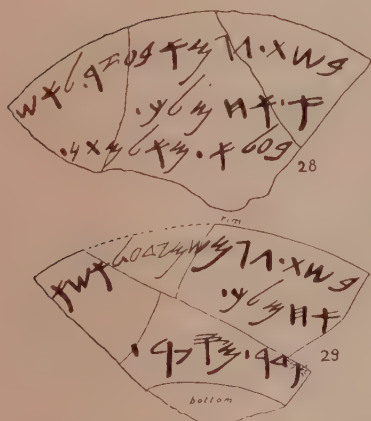
The Bible—Always in Living Language



John W. Alexander

Library of Congress

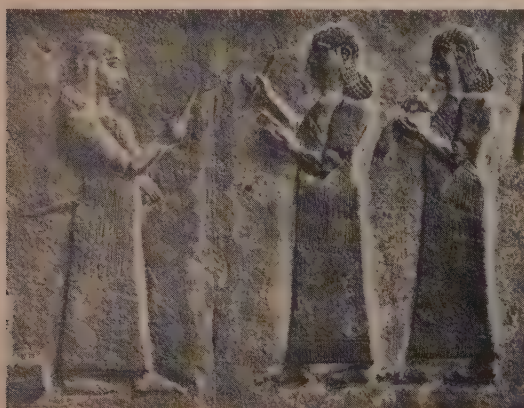
1. The Bible began as people shared their experiences and interpretations of them, passing them on from generation to generation by word of mouth, in story, prose, poetry and song.



Samaria Ostraca 28, 29 from "Harvard Excavations at Samaria," Vol. I. Permission Harvard University Press.

2. Writing came much later. Inscriptions found in the palace of Jeroboam II in Samaria show the kind of writing used in the time of Amos.

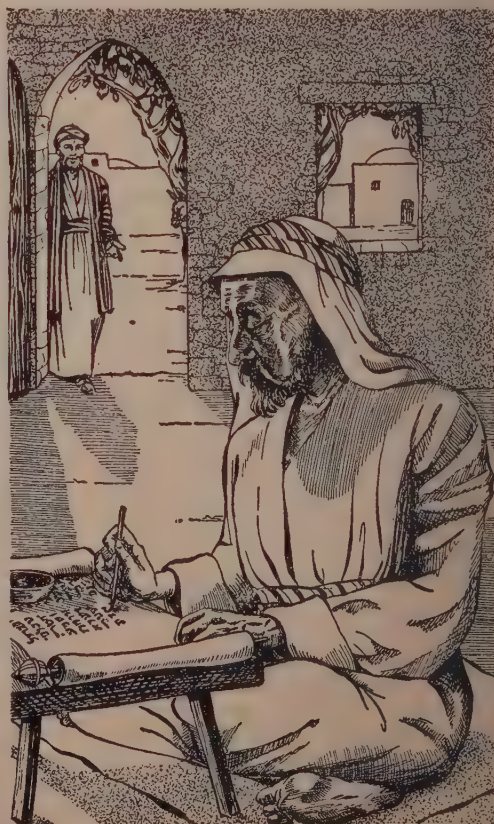
3. A relief on the palace of Tiglath-Pileser of Assyria shows two media of writing. Two scribes take dictation from an officer. One writes on clay with a wooden stylus; the other with a brush and ink on papyrus or leather.



British Museum

4. In the time of Jesus writing was usually done on Papyrus or leather scrolls. Later, vellum, or parchment, (prepared from skins of young animals) was used for valuable documents.

Picture from "God Has Spoken". Copyright Westminster Press, 1949. Used by permission.



International Journal of Religious Education .



Durer

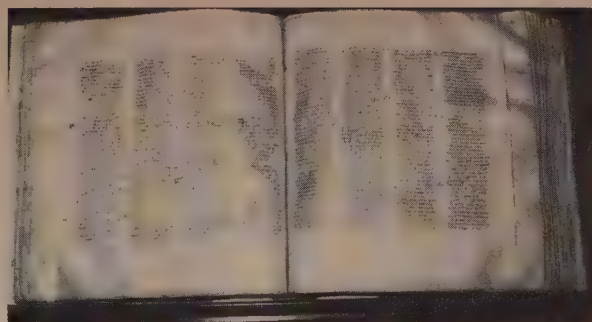
Boston Museum of Fine Arts

5. In the year 382 the Pope asked Jerome to produce an authoritative version of the Latin Bible. For his Old Testament he went back to the Hebrew rather than the Greek. The history of the Bible in Western Europe for a thousand years revolved around this Latin Vulgate.



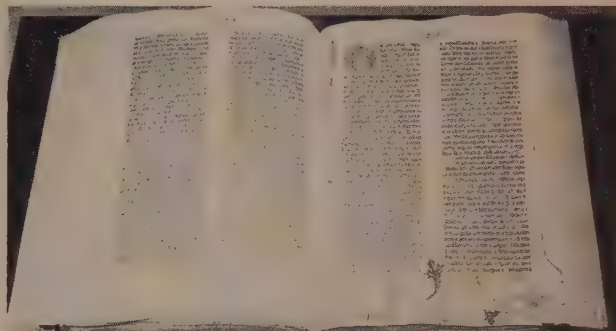
Picture by Lanning from
New York Public Library

7. During the Middle Ages the Scripture text was preserved through continual copying by monks, many of them fine artists who illuminated their manuscripts.



Oxford University Press

6. The Codex Sinaiticus, a Bible manuscript in Greek dating from the fourth century, was discovered in 1844 at the Monastery of St. Catherine on Mt. Sinai. These pages from Matthew show the use of vellum in codex form; that is, cut into pages for binding as a book, probably a Christian invention.



Photograph from copy in Yale University Library

8. The first book printed in Europe was the Latin Bible, printed by Gutenberg in the years 1450-55. This was a reproduction of the text than current. Only a few copies were made. They were illuminated by hand, as shown above.



9. In 1530 Luther's translation of the Bible into the German vernacular made it available to the German people. His version was influential on English translations and is still popular in Germany.

From painting by von Paul Thumann in the Reformation Room of
Wartburg Museum

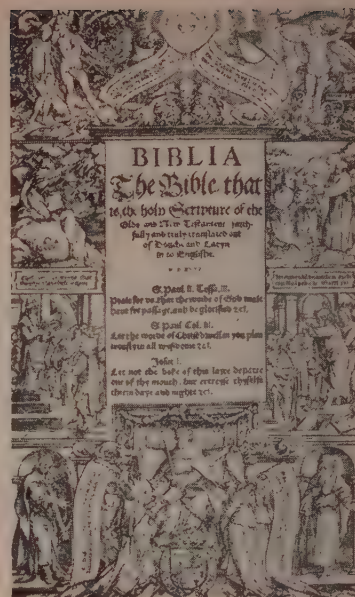


British Museum

10. The history of the English Bible really begins with John Wycliffe. A page from his New Testament of 1380 is shown above. It was copied by hand, a translation from Latin into 14th century English.



Painting by W. J. Johnstone from "Outline of Christianity," by permission of Dodd Mead and Co.



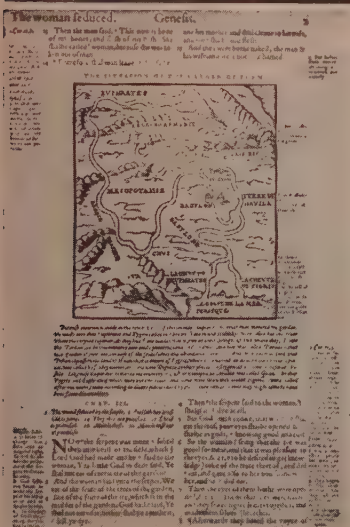
British Museum

11. 150 years later William Tyndale was first to try to print the Bible in English. He was opposed by the Catholic Church and burned at the stake as a heretic before completing the work. His New Testament, 1525, was an original translation from the Greek. (center, above.)

12. A few years later sentiment had changed and Miles Coverdale was able to print the first complete Bible in English in 1535. It was based on Tyndale's and Luther's translations. This title page shows scenes from the Bible in woodcuts. (right, above.)

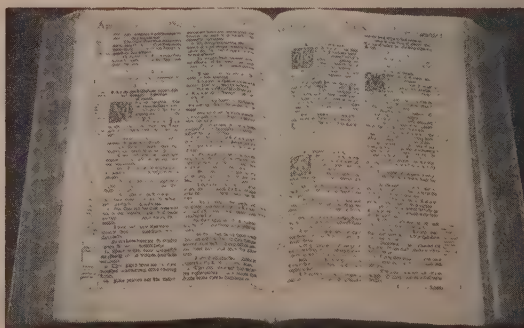
13. The first "Authorized Version" of the English Bible was the Great Bible, commissioned by Cromwell, and published in 1539. Copies were put in churches and chained down, where people came to read them. Two Bible scholars, Dr. E. J. Goodspeed and Dr. John C. Trever hold Dr. Goodspeed's first edition copy. (left, center.)

15. The King James Version of 1611 (below) was the climax of English Bible history. It has been popular for over 300 years.

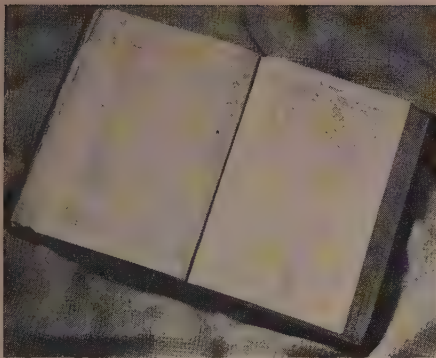


14. The Geneva Bible of 1560 was found in many English homes. It was the first to use verse divisions. It was nicknamed the "Breeches Bible" because in Genesis 3:7 (shown left) occurs the translation: "They sewed fig leaves together and made themselves breeches."

British Museum

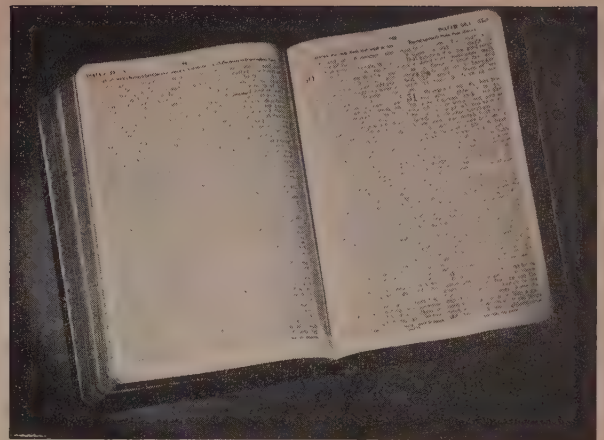


First edition copy in Dr. Goodspeed's collection
International Journal of Religious Education

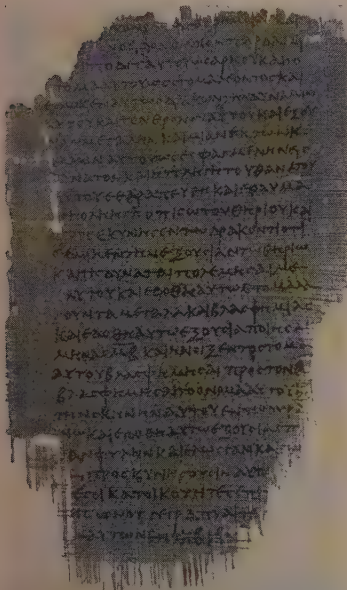


Thomas Nelson and Sons

16. In the latter part of the 19th century the difficulties in popular use of the King James Version, together with new knowledge of the original text led to two important revisions. A group of British and American scholars published a revision in 1885 (left) which has been used in the British Isles and the Dominions.

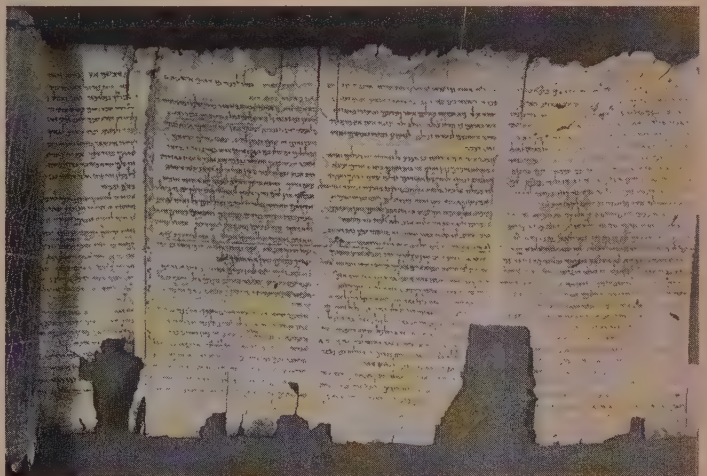


17. Further revisions of this version were made by the American members and published as the American Standard Version in 1901 (right). This has been largely used in church schools since that time.



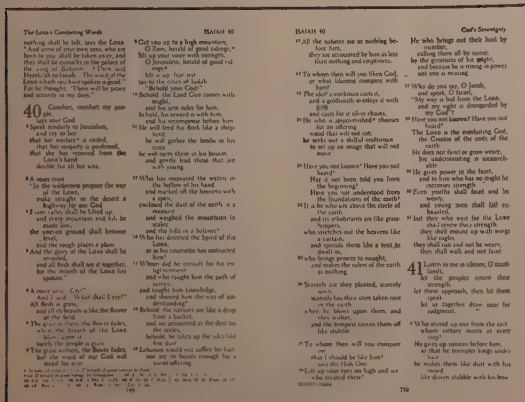
British Museum

18. Soon new discoveries of Bible fragments challenged the accuracy of these revisions. The Chester Beatty papyri discovered in 1930 (left center, a page from Revelation) pushed the knowledge of the text of the Bible back to an earlier date than any previous manuscript discovery.



J. C. Trever

Thomas Nelson and Sons



19. In 1948 an announcement was made of the discovery in Palestine of a Hebrew manuscript of Isaiah (columns I-IV above) which probably dates from the second century B. C. This is 1000 years older than any other extant Hebrew manuscript of this book. This and other manuscripts found at that time are known as the Dead Sea Scrolls.

20. For the past 15 years American scholars have been working carefully on a new revision of the English Bible incorporating new learnings and putting the text into the language of today. The complete Revised Standard Version went on sale on September 30, 1952. Two pages from Isaiah are shown left.

Yours for the Asking

Keep sending in questions that you face in your church school work: questions about curriculum, organization, parent cooperation, leadership recruitment and training, youth work, adult classes, or any other matter. There will probably be someone who has found an answer to your question and will be glad to pass on his experience. Also send in short accounts of successful activities in your own church, for use as "The Idea of the Month." If yours is used in this way you will receive a year's subscription to the JOURNAL for yourself or someone you may name.

The Idea of the Month A Family Altar

Dr. Robert E. Speer used to say, "Empty is the life of one who has not a place to pray." The Iowa Inter-Church Council has done something about the family's need of a place to pray. It has arranged for the manufacture and distribution of a family altar. The altar was exhibited at the Iowa State Fair held in Des Moines, Iowa, in August, 1952.

This family altar is made of birch veneer. It fits into a square corner, has a kneeling bench across the front of it, and room on the altar for a cross and candles, or the Bible and other devotional material. It is collapsible for packaged shipment. The altar can be used as an individual place of worship, or as a center of attention for family group worship.

With the appearance of the Revised Standard Version of the Bible this fall and the renewed emphasis upon worship and Bible study in the home, the suggestion of a family altar has struck a responsive chord in many hearts. Modern homes are often crowded, but in most of them a corner can be set aside as a special place for worship. Specialized furnishings are used, from the coffee-table and television-set in the living room, to the basket-ball backboard in the backyard. For many, this corner altar, a spiritual practice place, may be an answer that leads the way to meaningful worship at the heart of family life.

Francis of Assisi built a one room cell and is credited with saving a



corner for the spiritual in a world confused. Vitality at the family altar is one way of saving our confused world.

—John D. Clinton,
Administrative Assistant
Iowa Inter-Church Council

(For further information about this family altar feel free to write to the Iowa Inter-Church Council, 202 Shops Building, Des Moines, Iowa.)

What about attendance awards?

"I have recently assumed the pastorate of this newly merged church. Previous to the merger each Church School was using an attendance award system. Now the question arises as to whether or not one plan or the other should be continued. The subject came up in our Workers' Conference recently and was referred to the Board of Christian Education. The Board has asked me to write you for information about trends in this matter and for your suggestions."

—Harold Kamenz, Detroit, Michigan

(This question was answered directly at the time it was received. Since it is frequently asked in correspondence and in discussion groups, and represents a problem faced in many churches, we present here in reply a discussion of it by Dr. John Leslie Lobingier on pages nine and ten of his book, *The Better Church School*, published September 15, 1952, by The Pilgrim Press, Boston 8, Massachusetts. It is used with the permission of author and publisher.)

An Answer

What are the objections to giving pins and other awards for mere attendance? (1) *The system is expensive.* The money used so lavishly to

pay for these awards might better be used to provide for real educational needs, to furnish better equipment, or to inaugurate a school library. (2) *It stresses the wrong motivation.* Pupils are moved to attend church school because of a pin that looms in the distance, whereas good education will build up interest in the activity in which the child is engaged, the enterprises to which he is devoting his energies, the program of the church school itself. If the child's interest is not in the experience itself, it will do him no lasting good to develop an interest in a pin or a banner that bears no relationship to the real purposes of the church school. (3) *The implication of such an award system is that attendance is the one matter of major importance.* It is not. As this chapter has attempted to bring out, and as many churches will agree, our aims are more basic. Why set up a system that gives recognition for that which is of lesser importance and passes by the values that are clearly of greater importance! If there is to be any kind of recognition, let it be for the more fundamental things. Recently I found a Jewish temple that gave six different forms of recognition at the end of the year: the Hebrew school prize, recognition for outstanding scholarship, an award for excellence in religion, a prize for proficiency in Jewish history, an award for effort, and one for attendance; but the one for attendance was the last of six. (4) *The plan causes the spread of sickness,* for with an award at stake pupils with colds and other forms of illness often insist on going to school when they ought to be at home. (5) *The system of awards for attendance, whether in the form of pins or prizes for individuals or of class banners for groups, is a sign of defeat.* Church schools that are doing the most significant work are doing so without artificial props; the pupil's interest has been attracted to what is really important—not to the award. When leaders feel that they have failed in achieving the ends for which the church school exists, they are tempted to grasp at something else that may give a sense of success, and right here attendance awards begin to appear.

Anyone who becomes a church-school worker must have some idea

(Continued on next page)

Some Audio-Visual Materials for Use in Bible Study

IN INTRODUCING the Revised Standard Version of the Bible in a church it will be well to plan carefully for the use of audio-visual materials. They will help people gain quickly an appreciation of the new version. Several are listed below, in two sections. The first includes those on the development of the Bible, on its use and specific RSV materials. The second list is supplementary and includes both content and interpretive materials.

Especially recommended for use in introducing R.S.V.

Filmstrips

Adventure in Ourtown

67 frames, B & W, available with a reading script (sale, \$1.50) or with a 33 $\frac{1}{3}$ rpm microgroove record (sale, \$5.). Produced by the Departments of English Bible and Audio-Visual and Radio Education, Division of Christian Education, National Council of Churches in cooperation with the Society for Visual Education. Available from SVE and denominational publishing houses.

Story of the development of the Revised Standard Version of the New Testament with examples to show that this version is written in the language of today. (See p. 197, *Audio-Visual Resource Guide for Use in Religious Education*.)

Story of Our Bible

58 frames, B&W, with a children's script and one for adults. Produced and distributed by the Pilgrim Press and available from some denominational publishing houses. Sale, \$3.

Brief outline of the origin of the Bible, how it was written, collected, translated, printed and used from Old Testament times to the present date. The final pic-

ture shows the RSVNT. (See p. 197, *Resource Guide*.)

Teaching the Bible to High School Youth Teaching the Bible to Adults

About .78 frames each, B&W, 2-12" records, 78 rpm. Produced and distributed by the United Lutheran Church in America. Sale, \$12 each title.

The first sound filmstrip tells the story of a Sunday school teacher and his experiences with his class as he teaches the Bible. The second filmstrip tells of two adult classes in Bible study. Shows use of charts and outlines to improve the teaching of the Bible; also stresses the importance of discussion.

Slides

The Story of the Bible in Pictures

Color slide set in two parts. Produced by the Methodist Church. Available from Methodist Publishing Houses. Rental each part, \$2.50; sale \$30, each part mounted in glass with complete manuscript.

Part I. *What Lies Back of Our English Bible?* (48 slides). Traces the history of the text of the Bible from earliest stages of development to modern Hebrew and Greek student texts.

Part II. *The Story of the English Bible.* (45 slides). Deals with the early attempts of Anglo-Saxons to paraphrase parts of the Bible story of Wycliffe, Tyndale, Coverdale, and the other great English versions of the sixteenth century. Deals also with story of manuscript discoveries, concluding with their application in the *Revised Standard Version of the New Testament*.

Record

The Creation

One 12" doublefaced record, 78 rpm. Reading from the *Revised Standard Version of the Bible* by Dr. Gerald E. Knoff, Executive Secretary, Division of Christian Education, National Council of Churches. Musical presentation by the Baptist Missionary Training School choir, President Robert W. Beaven reads "Creation." Sale, \$2. Available September 28, 1952. Order from denominational bookstores or the National Council of Churches.

Supplementary resources

Films

At Work with the Word

16 mm, color, 21 min. Produced and available on loan from American Bible Society.

The work of the American Bible Society in distributing the Bible in many parts of the world; the different translations, the special editions prepared in Braille. (See p. 197, *Resource Guide*.)

Bible on the Table

16 mm, sound, B&W, 21 min. Produced by Broadman Press and available

from RFA, denominational publishing houses, and some local dealers. Rental \$8.00.

How a delivery boy, impressed by worship at breakfast observed by a certain family, persuades his own family to adopt the same practice.

45 Tioga Street

16 mm, sound, B&W, 35 min. Producer: United Lutheran Church in America. Available from RFA and some denominational publishing houses. Rental \$9.00.

Danny Parker, a boy of 14, learns how three of his adult friends discovered Christ. (Some scriptural passages used are from the Revised Standard Version.) For motivation to better Christian living and as an introduction to a discussion of the Bible, its use and its influence upon social problems involved in living better Christian lives.

Joseph in Egypt

Joseph and His Brethren

Moses and His People

Moses in Egypt

Moses and the Ten Commandments

B&W or color, Rental: \$5.00 (B&W) or \$7.50 (color) per title, running time of 13 $\frac{1}{2}$ min. each. Produced by the Broadcasting and Film Commission, National Council of Churches, they are available from RFA, denominational publishing houses, and some local dealers.

The first two puppet films are based on stories of Joseph depicted in the Old Testament (recommended for primary through junior high age groups). The latter three portray a part of the life of Moses as suggested in the title (Junior through adult).

Filmstrip

The Good Book

89 frames, color, sound; available in a 10" microgroove record (one side), 33 $\frac{1}{3}$ rpm (sale, \$13.75); or 2-12" records, 78 rpm (sale, \$15.75); or in silent filmstrip version with a reading script (sale, \$10.25); also available in 3-12" records only (5 sides), 78 rpm (sale, \$7.00). Produced and distributed by the American Bible Society.

A picture of the history of the Bible and its place in the world, including glimpses of early writers and translators, and the work of the Society. (See p. 196, *Resource Guide*.)

The above selections are taken from the *Audio-Visual Resource Guide for Use in Religious Education*, second edition, Parts I, II, and III. (Sale, \$1.50 per copy from the Department of Publication and Distribution, National Council of Churches, 79 East Adams Street, Chicago 3, Ill.)

Sources

Consult the *Audio-Visual Resource Guide*, Appendix A, beginning on page 303 for nearest denominational publishing houses, RFA libraries, and local dealers.

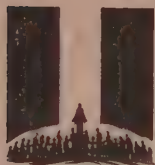
* * * * *

The above information was compiled by the Department of Audio-Visual and Radio Education, Division of Christian Education, National Council of Churches.

(Continued from page 26)

as to the things that the church school ought to achieve. His first concept may be supplanted by a better one after he has had longer experience, for from time to time every educator must re-examine his aims, add to them, subtract from them, and modify them. We must have an open mind, ever in search of new light. But the results for which we look must be in terms of *persons*; we realize our aims in Christian education when something happens to this girl, that boy, these young people.

—John Leslie Lobingier,
Boston, Massachusetts



Primary Department

By Lillian White Shepard*

Theme for November: We Are Thankful

For the Leader:

The hope back of these services is that they may help to evoke true gratitude from the hearts of primary children. Let us avoid saying, "We ought to be thankful," or having the children say words of thanks that they do not feel, just to please the teacher or because other children are doing it. We should avoid having the children thankful because they have more than others. That should be a cause of regret.

The desire to share food or money may grow out of the thankful feeling. You may have a local project you wish to help. If not, you can give through your denomination, through Church World Service, 120 East 23rd Street, New York 10, N. Y. or the American Friends Service Committee, 20 South Twelfth Street, Philadelphia 7, Pa.

Quiet times are often suggested when the children may wait to feel the presence of God. The leader herself must be in a quiet, humble, listening frame of mind if the children are to catch this spirit. The chapter on "Silence and Expectancy" in Jeanette Perkin's (Brown) *As Children Worship* will be helpful.

When songs listed are new to your primaries, acquaint them with the music by using it as a prelude or offering music. Read the words and sing it for the children. The next time they should be able to join with you. You might have a worship preparation in which you teach the songs.

All songs are in *Hymns for Primary Worship*, Westminster Press unless otherwise indicated.

1. Rejoicing Over the Harvest

WORSHIP CENTER: A harvest picture such as "Peace and Plenty" by Inness, obtainable from the Chicago Art Institute or "The Harvest" by Breton in the Corcoran Gallery of Art, Washington, D. C. Your public library may have these or similar ones.

PRELUDE: Music of "Come, Ye Thankful People," 5

CALL TO WORSHIP:

"The Lord is in his holy temple; let all the earth keep silence before him."

—Habakkuk 2:20 (R.S.V.)

(Pause for silence)

"God's Spirit dwells in you."

—I Corinthians 3:16b (R.S.V.)

CALL TO QUIET TIME: A man who wrote

*Dayton, Ohio.

one of the poems in the Bible thought that God was saying to us, "Be still, and know that I am God." Let us be quiet a few moments. Perhaps we may feel God speaking to us.

QUIET TIME

HYMN: "I Love the Quietness of Prayer," 39

OFFERING:

Leader: Shall we give our gifts of money now? (Explain what it is used for, giving one or two concrete illustrations.)

Receiving of Offering: (By pupils trained to do it with dignity, accompanied by music.)

Song: "Father, Bless the Gifts We Bring Thee," 169

CONVERSATION:

This is the first Sunday in the month called November. What special day comes in this month? Most all countries since people began to sow seed and gather grain have had a special harvest celebration. This celebration usually comes in the autumn. Why is that? (Bring out the fact that although fruits, grains and vegetables get ripe all through the summer, by late autumn, they have all been picked, gathered and stored away for the winter; that families nowadays do not raise and store all the food they use—other people do that for them; farmers raise the food and factories can and package them for us to buy in the store. Find out if any of the children have had gardens and what they raised, also what their families have raised and how they have stored things away for the winter.)

HYMN: "See the Farmer Sow the Seed," 36

STORY:

REJOICING OVER THE HARVEST

When the harvests are all gathered in, the people feel very happy, because they have food to last them through the cold winter when nothing grows.

In some countries when all the sheaves of grain but one are gathered and put in the barn, the reapers and their friends celebrate. They take that last sheaf of wheat or barley and braid or bind it into a doll. Somebody dresses it and decorates it with flowers and ribbons, then, everybody singing and laughing, hangs it in the barn until next harvest time.

In the old days in England, the celebration would begin when the last load of grain was driven to the barn. The reapers and their friends would decorate themselves and the load of grain with flowers and garlands, and every one would go to the barn with the last load. After the load was safely stored in the barn, the harvest home supper would begin. Every-

one would eat all they could and have a wonderful time.

The Hebrew people about whom we read in our Bibles did special things to thank God at the time of their harvest festival, which was called the Feast of the Tabernacles. The people would build little houses of poles and branches and sprays of wheat and clusters of grapes and live in them during the festival. This reminded them of the days when they had only tents to live in and God cared for them just the same. They would live in these little booths a whole week and feast and enjoy the grains and fruits of the harvest.

LEADER: Some one wrote a beautiful hymn about the harvest. It is called "Come, Ye Thankful People, Come."

HYMN: "Come, Ye Thankful People, Come," 5

BENEDICTION: (in unison)

Help us to remember

As we homeward go,

God is always with us,

Everywhere, we know.

2. The Pilgrims' Harvest Festival

WORSHIP CENTER: Use a picture of the first Pilgrim Thanksgiving feast. Try your public library, if you do not have a copy.

PRELUDE: Music of "Very Softly I Will Walk," in *The Hymnal for Boys and Girls* 98 and *Worship and Conduct Songs* 2.¹

HYMN: "Very Softly I Will Walk"

CALL TO WORSHIP:

"The Lord is in his holy temple; let all the earth keep silence before him."

(Pause)—Habakkuk 2:20 (R.S.V.)

"God's Spirit dwells in you."—I Corinthians 3:16b (R.S.V.)

CALL TO QUIET TIME:

"Speak, Lord, for thy servant hears."

I Samuel 3:9c (R.S.V.)

Song: "Father, We Will Quiet Be," 182

QUIET TIME

HYMN: "I Love the Quietness of Prayer," 39

OFFERING: (The same as in service 1.)

STORY:

THE PILGRIMS' HARVEST FESTIVAL

Last week we thought about harvest festivals which almost all countries have. It was more than 300 years ago when a little group of people called the Pilgrims landed on the shores of America at a place now called Plymouth. They had come from England because they could not worship God there as they thought they should. They were going to build a village and make their home in the new land.

It was not easy work getting started in a new land. The Pilgrims did not have many tools with which to build houses and they were not skilled carpenters. Besides there wasn't much food left on the ship which brought them over and in that country there were then no stores from which to buy groceries. The ship landed

¹*The Hymnal for Boys and Girls*, D. Appleton-Century Company and *Worship and Conduct Songs*, Presbyterian Committee of Publication.

in December and no green things were growing and the Pilgrims did not know how or have equipment with which to catch fish in the ocean in the winter. Animals which might be used for food were hidden away in the woods.

But when spring came there were wild green plants and wild berries to be picked and eaten and fish and wild fowl were plentiful and easy to catch. The Pilgrims began to be stronger and healthier. From an Indian friend, named Squanto, they learned how to plant Indian corn. They also planted barley and other seeds they had brought with them.

Their crops turned out well and in the autumn they were happy and thankful to God because they had enough food to eat.

"Let's have a celebration!" some one suggested, "A harvest feast!" So the governor sent four men out into the woods to bring wild fowl for the feast.

Their Indian friend, Squanto, went to invite Massasoit, the chief of the nearest Indian tribe, and his brother and a few other Indian braves. The Pilgrims were surprised when Squanto brought back ninety Indians, but they welcomed them and fed them. The Indians went out and caught five deer to add to the feast.

Besides the deer, the wild turkeys, geese and ducks, there was corn bread and hoe cakes, and parched corn and wheat bread and biscuits and dried wild fruits and berries. It must have been quite a feast. The children may even have had popcorn balls because the Indians knew how to make these with maple syrup.

There were no special church services as we have now on Thanksgiving Day but the Pilgrims were thankful for their many blessings and in their morning prayers and their Sunday services expressed their gratitude to God.

SCRIPTURE: Deuteronomy 16:13-15 and Psalm 104:13b-14 (R.S.V.)

PLANNING TO SHARE: The children may suggest giving gifts of food to others at this time of year. See "For the Leader" for suggestions.

PRAYER: Thanks that you are able to help others

BENEDICTION: Same as last Sunday

3. Our Food

TO THE LEADER:

Use the same worship materials used in one of the previous Sundays before the conversation or story. The following poem written by a small child may be used to introduce the quiet time:

God speaks to me in my mind.

He says, "Be good, be kind."

WORSHIP CENTER: A bowl of oranges or a fruit arrangement including them.

CONVERSATION:

What kinds of foods did the Pilgrims have for their harvest feast? We can get many more kinds of foods than the Pilgrims had. Why is that? We have many kinds of grains and foods made from grains. What are some of them? We have many kinds of meats, although they are high priced. What are some of them? We have products from animals called "dairy products." What are they? We have many kinds of fruits and juices made from fruits. What are some of them?

It is a good thing for people to eat many different kinds of food to make different parts of their bodies grow strong.

We can be thankful for the many dif-

ferent kinds of good foods and learn to eat only those that do us good, then we will be well and strong to love and serve God.

In the Lord's Prayer, we pray, "Give us this day our daily bread." When we say that, we can be asking for the foods that do us good, and we can ask God to help us learn to eat only the foods that are good for us, because we love him.

PRAYER: Let the children make prayers; or gather up their thoughts yourself in a prayer, closing with:

Feed me with the food that is needful for me.

Give us this day our daily bread.

STORY:

ORANGES

When we go to the store, we see big heaps of round golden oranges. Aren't they beautiful? They taste good too. Many of us have orange juice every day. Orange juice is good for us. Some of us get orange juice in a can. Sometimes it is frozen.

When your grandmother was little, a girl or boy would have been very happy to find an orange in his stocking on Christmas morning, probably the only one all year.

A hundred and fifty years after the Pilgrims' first harvest feast, a girl named Juliana wrote her cousin telling her about their Thanksgiving dinner. She wrote, "Brother Jack brought an orange to each of the grandmothers, but Alas! they were frozen in his saddlebags. We soaked the frost out in cold water, but I guess they were not as good as they should have been." Juliana had never seen an orange before.

There are many children today in other countries who do not have oranges or even milk.

HYMN: "For the Fruit Upon the Tree," 7

REMINDER: Of plan to bring food or money next Sunday.

BENEDICTION:

"Let all that you do be done in love."

"The grace of the Lord Jesus be with you."

I Corinthians 16:14, 23 (R.S.V.)

4. We Are Thankful

WORSHIP CENTER: Miniature market basket or other receptacle for your special offering. Fruits and vegetables of the season.

PRELUDE: Music of "O God, We Give Thanks," 157

CALL TO WORSHIP: Psalm 100 (R.S.V.)

SCRIPTURE: Psalm 122:1 repeated in unison (R.S.V.)

HYMN: "Come, Ye Thankful People, Come," 5

LEADER:

We are all, I am sure, truly thankful to God for the food which we have. There are others things for which we are thankful. Maybe there are some things for which we are even more thankful than for our food. Let us think of the things for which we are most thankful. Now we will bow our heads and be quiet and say "thank you" in our hearts to God.

QUIET TIME: For "thank-you" prayers

HYMN: "O God, We Give Thanks," 157



THEY KNOW THEIR BIBLE

Each year tens of thousands of fortunate boys and girls in homes and churches throughout the world learn about God by reading and hearing Egermeier's Bible Stories. It has, for five generations, been a bulwark for building Christian faith and character. No other medium of teaching the Bible is so attractive, and impressive. Covers the entire Bible. Chronological. Complete. Self-pronouncing text. Recommended by leaders of all churches.

Egermeier's BIBLE STORY BOOK

For the Story Hour

Children love these stories. They are written for them on their level of understanding, out of love for their young minds and hearts. They teach the right values! Here are stories to last a lifetime. They will be read over and over, because they live!

234 STORIES
SELF-PRONOUNCING TEXT
200 FULL PAGE PICTURES
36 OF WHICH ARE IN COLOR
PRICED FOR EVERY PURSE

Egermeier's BIBLE STORY BOOK STANDARD EDITION

Beautifully bound in durable cloth, with four-color sturdy jacket. Four pictorial Holy Land maps. Animated end sheets. New presentation feature on title page. Covers the whole Bible—Chronologically. No other book contains as many stories. Beautifully written in simple language. 608 pages—special non-glare paper. The best seller of each year! **\$2.95**

Egermeier's BIBLE STORY BOOK CHILD CULTURE EDITION

A larger edition with lots of teaching helps. Besides all the features of the Standard Edition it contains 64 pages of questions and answers on each of 234 stories. Interesting Bible facts. 688 pages. **\$3.95**

Egermeier's BIBLE STORY BOOK DE LUXE GIFT EDITION

The gift supreme for any child or family. Special maroon fabrikoid binding. Silk page marker. Contains all the features of the Child Culture Edition plus 16 pages of 31 color pictures on the life of Christ. 16 full-page photographic Holy Land scenes. 720 pages. Beautiful red gift box. **\$4.95**

ORDER FROM YOUR RELIGIOUS SUPPLY DEALER

Warner Press ANDERSON 12 INDIANA

At Worship

A HYMNAL FOR YOUNG CHURCHMEN

Edited by Roy A. Burkhart, W. Richard Weagly and Hazel R. Brownson.

AMONG ITS VALUABLE FEATURES:

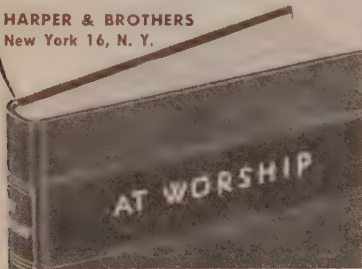
Complete worship services. **Best** of the old hymns — **Choicest** of the new. **Most** completely indexed hymnal on the market. **Quality** hymnal at **low** price. **Suitable** for all age groups.

"The issuing of a book of hymns that is a distinct aid to worship is an event. This book is a delight in the thoughtful care that is evident in its arrangement. It is designed not merely to contain hymns but to make a particular hymn that is wanted available to the program maker."—*The Presbyterian Tribune*

416 pages

\$2.00 each; \$1.75 each on orders of 25 or more

HARPER & BROTHERS
New York 16, N. Y.



OFFERING: The same as in service number 1

SPECIAL OFFERING

PRAYER: For those to whom your special offering is going

TALK:

PRaising GOD

When you feel very thankful to God for all he has done for you, you want to praise him. To praise God means that your heart is singing inside you. You want to speak to God and tell him how much you love him. You want to sing to him. You want to make music to express your love to God.

Sometimes people in the Bible felt that

way. They made up poems telling how they loved God. They called on other people to praise God too.

I'm going to read some of these verses and after each one if you love God and feel like praising him, you can say, "Praise, praise to God!"

Canticle of Praise: (Pause after each verse for the children to respond.)

Praise the Lord!

Praise the Lord, O my soul!

Praise the Lord!

For it is good to sing praises to our God;

Young men and maidens together,
old men and children!

Let everything that breathes praise the Lord!

Praise the Lord!

I will praise the Lord as long as I live;
I will sing praises to my God while I have being.

Praise the Lord!

Selections from Psalms 146-150
HYMN: "Being Thankful Every Day," 12

BENEDICTION:

"The Lord bless you and keep you:

The Lord make his face to shine upon you, and be gracious to you:

The Lord lift up his countenance upon you, and give you peace."

—Numbers 6:24-26 (R.S.V.)

5. Being Thankful Every Day

WORSHIP CENTER: "The Angelus" or a picture of children giving thanks at table

PRELUDE: Music of "Being Thankful Every Day," 12

FOR THE LEADER: Choose worship materials from services 1 or 2

CONVERSATION:

Thanksgiving Day is past. Do you want to tell us anything about your Thanksgiving? Was it a very happy day? Did any of you think about God on Thanksgiving Day? Do people feel thankful for things at other times besides Thanksgiving time? One person wrote a song about being thankful every day. Shall I read the words to you?

HYMN: "Being Thankful Every Day," 12

LEADER: Shall we be silent now and see if there is anything for which we want to say "Thank you" in our hearts?

QUIET TIME: For silent "thank-you" prayers

CONVERSATION:

A man in the Bible wrote, "Rejoice

always; . . . give thanks in all circumstances." (I Thessalonians 5:16, 18a, R.S.V.) Do you ever find that you don't feel happy, or don't feel thankful? Sometimes it is because we have kept so busy God has not had a chance to speak to us and make us thankful.

STORY:

BETTY'S DAY

Betty looked cross when she came down to breakfast. "She must have gotten up on the wrong side of the bed," remarked Father.

"She is just tired," said Mother. "She was up too late last night."

Father bowed his head and thanked God for their good breakfast of orange juice, oatmeal and milk. Betty swallowed her orange juice, but pushed the oatmeal away. "I don't want that. I'm tired of cereal!" she said crossly. She didn't want her milk either. At that moment, as at every moment, millions of children were very hungry. How happy they would have been for oatmeal and milk, but Betty was not thankful for hers.

She pushed her chair back from the table and went to the cupboard and pulled out her box of toys. She took out one after another and threw them on the living room floor. She could not find one she wanted to play with. She was sick and tired of them all.

"What can I play?" she said to her mother in a whiny voice. "I don't have any nice toys."

At that time, as at every time, there were millions of children in the world who had not one single toy with which to play, but Betty was not thankful for all her nice toys and games.

"Betty, dear," said Mother, "you are too tired to be happy this morning and thankful for all your things. You need to have a good long day of rest in bed. Our trip yesterday was too exciting and tiring for you. Today you must go to your room and rest all day."

"I'm not tired," whined Betty, but she knew she was. "Can I look at books?"

"Yes," said Mother, "you must stay right in bed, but you may look at your picture books, and color and cut out pictures if you wish."

Betty got back into her pajamas and crawled into bed. Mother shut Betty's bedroom door and went down to the laundry to wash. No one else was in the house. It was very quiet, not even a radio was going. At first Betty felt lonesome, then gradually she began to feel better. She began to like the quiet. She slept part of the day.

When Betty came down to dinner that evening, Daddy noticed at once how bright her eyes looked and how rosy her cheeks were. How good the baked potato and meat and spinach tasted! How thankful Betty felt for them! They were especially good with her glass of milk. After dinner she went out to her swing. What fun it was to go way up into the blue sky! What a beautiful world it was, sky, trees and all! Betty was thankful for every bit of it. Her day of rest had given God a chance to get back into her heart. She was truly thankful.

HYMN: "Rejoice, Give Thanks, and Sing!" 178

PRAYER: For help to keep a thankful heart

BENEDICTION:

Father as we leave this place

May we thankful be.

May thy joy light every face

And keep us glad for thee.



Little Folks PICTURE-STORY BOOKS

Bible-centered stories that have real value in the Christian training of the young. Each book presents twelve carefully and delightfully written one-page stories. Each story is illustrated with a full-page, four-color biblical picture. Ideal gift for Christmas, birthdays or any occasion. Durable, schoolbook style binding, printed in four colors, varnished for longer use. Size 5½x8¾.

A GOOD BIBLE STORY LIBRARY FOR TINY TOTS

35c each. Any Four \$1.25. All Eight \$2.50
ORDER FROM YOUR RELIGIOUS SUPPLY DEALER

Warner Press ANDERSON 12, INDIANA

IDEAL
AWARD and GIFT
BOOKS
for 7- to 10-year-olds

Junior Department

By Arlene S. Hall*

Theme for November:

We Lift Our Praise

For the Leader:

November has five Sundays, but only four worship services are outlined here. These are undated so you can use them as they best suit your group. Resource material is given at the end. This may be used in developing services of your own. It is not important to follow any worship service to the letter, but it is important to help boys and girls have a genuine experience of worship.

In the service "We Sing Our Praise" the leader will need to prepare slips of paper with the proper wording for each junior who is to assist. A worshipful mood will most likely prevail if the juniors sit in their regular seats and read these. Adapt the suggestions and the wording to fit your own group. If there are things for which your group feels true gratitude, these are the things that should be mentioned. When possible use the juniors' own words.

Each call to worship is from the Bible. The reference is given so the leader can read the call from the Bible rather than from the magazine or a slip of paper.

Hymns and musical selections are found in *Hymns for Junior Worship*, Westminster Press, unless otherwise indicated. They are also found in many other hymnals.

1. A Hymn of Praise

WORSHIP CENTER: Picture, "The Angelus" by Millet

PRELUDE: "All Things Praise Thee," 16
CALL TO WORSHIP:

Leader: "Enter his gates with thanksgiving, and his courts with praise! Give thanks to him, bless his name! For the Lord is good;"—Psalm 100:4-5a (R.S.V.)

Choral Response: (Refrain to "All Good Gifts Around Us," 113)

All good gifts around us
Are sent from heaven above;
Then thank the Lord,
O thank the Lord,
For all His love.

LEADER: What are the good gifts that have surrounded you this week? Let each of us think of these good gifts and thank God for his goodness.

SILENT PRAYER: (Pianist may repeat the above refrain once or twice)

HYMN: "A Song of Thanksgiving," 3

SCRIPTURE: Psalm 100 (Read or repeated in unison from R.S.V.)

HYMN: "All Good Gifts Around Us," 113

HYMN STORY:

ALL GOOD GIFTS AROUND US
(Pianist could play the hymn very softly during the hymn study.)

Let us look closely at the picture, "The Angelus," on our worship center as we think about the praise hymn we have sung.

We plow the fields, and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain.

These words have come to us from Germany. They were written by Matthias Claudius, the son of a Lutheran pastor, more than 150 years ago. For several years Claudius was a newspaper man and a literary editor in Hamburg. He left this work when appointed Commissioner of Agriculture in north Frankfurt. There Claudius became acquainted with some free thinkers. For a time he was so taken up with this new way of life that he forgot about religion. Then came a serious illness. How empty life seemed! He had nothing to give him strength and courage. Claudius came to believe that faith in God was one of the most important parts of life. Resigning his job as Commissioner of Agriculture, with all its honors and good salary, Claudius returned to Hamburg. Here he became literary editor again, but this time he was a literary editor with a new religious spirit. It was probably during this time that Claudius wrote the hymn we have enjoyed singing.

(Pause while the pianist plays through a stanza of the hymn.)

How fitting that a man who had been a Commissioner of Agriculture should write this hymn! As he thought again of those who plowed the land, sowed the seed, tended the fields, and gathered the harvest—he saw the goodness of God. God provided the land, the water, the warmth needed for growing. Man worked with God to make the harvest.

Claudius was impressed with all the little extras God added to make life more beautiful and pleasant for his people—the colors of the flowers, the lights of the stars, the birds. What can we give to God for all these good gifts of love? Claudius believed we could give "our humble, thankful hearts."

HYMN: Refrain of "All Good Gifts Around Us," 113 (sung softly)

PRAYER: (Thanks for God's good gifts. Pray that God will help us to have thankful hearts for the goodness of each day.)

LEADER: The words of the refrain we have sung are the kind that can sing in our hearts the whole week long. Each day as we see or feel the goodness of God, our hearts can sing, "Then thank the Lord, O thank the Lord, for all His love."

BENEDICTION:

"The Lord bless you and keep you:

The Lord make his face to shine upon you, and be gracious to you:

The Lord lift up his countenance upon you, and give you peace."

—Numbers 6:24-26 (R.S.V.)

2. A Psalm of Praise

WORSHIP CENTER: Something of lovely,

natural beauty—fall leaves, flowers, bit-
tersweet and dark green leaves. Place
open Bible on worship table.

PRELUDE: "All Good Gifts Around Us,"
113

CALL TO WORSHIP:

"Let us come into his presence with
thanksgiving;
let us make a joyful noise to him with
songs of praise."

—Psalm 95:2 (R.S.V.)

HYMN: "All Things Praise Thee," 16

SCRIPTURE: Psalm 136:1-9, 26 (R.S.V.)
responsively.

Junior: O give thanks to the Lord, for
he is good,

Response: for his steadfast love endures
forever.

Junior: O give thanks to the God of
gods,

Response: for his steadfast love endures
forever.

Junior: O give thanks to the Lord of
lords,

Response: for his steadfast love endures
forever;

Junior: to him who alone does great
wonders,

Response: for his steadfast love endures
forever;

Junior: to him who by understanding
made the heavens,

Response: for his steadfast love endures
forever;

Junior: to him who spread out the earth
upon the waters,

Response: for his steadfast love endures
forever;

Junior: to him who made the great
lights,

Response: for his steadfast love endures
forever;

Junior: the sun to rule over the day,

Response: for his steadfast love endures
forever;

Junior: the moon and stars to rule over
the night,

Response: for his steadfast love endures
forever;

Junior: O give thanks to the God of
heaven,

Response: for his steadfast love endures
forever.

PSALM STUDY: Psalm 136

We have read together a part of Psalm 136. The verses we read made us think of God the great Creator of our world. For many hundreds of years people have used this psalm to praise God. The Jews liked to use it especially for their great seasonal festivals. Because it was a psalm of thanksgiving, they used it during their national thanksgiving festival, the Feast of the Booths or Tabernacles.

In Old Testament days the Jewish people probably used this psalm in worship somewhat as we read it this morning. The first line was chanted by the priestly choir, then all the congregation responded with the words, "For his steadfast love endures forever."

We did not read all of the psalm this morning. In fifteen other verses the priestly choir reminded the people of occasions in their own history when God had helped and taken care of them. As the people recalled stories they had heard of each of these events, their hearts must have been full of thanksgiving. No wonder they wanted to join in saying, "For his steadfast love endures forever."

LEADER: As we think of the people of
all ages who have praised and thanked
God, let us unite our own praise with

*Associate Children's Editor, Publication Board
of the Church of God, Anderson, Indiana.

Christmas Filmstrips



An New
HOLY NIGHT

A NEW FILMSTRIP STORY

OTHER CHRISTMAS BIBLE STORIES

- **HOLY CHILD**
(color, manual or records)
According to St. Luke & St. Matthew.
- **CHILD OF BETHLEHEM**
(black and white, manual)
According to St. Luke.
- **BOYHOOD OF JESUS**
(black and white, manual)
From Nativity to boyhood.
- **THREE WISE MEN**
(black and white, manual)
Nativity and flight into Egypt.

COLOR subjects with manual...\$10
COLOR subjects with records...\$15
BLACK & WHITE with manual...\$3
BLACK & WHITE with records...\$8

ANIMATED STORIES
(Color with manual or records)

WHEN THE LITTLEST CAMEL KNELT



Exquisitely different story for children.

CHRISTOPHER MOUSE



How a little field mouse helps prepare the manger.

Order From Your Book Stores or Local Film Libraries, or Send Check to...

Cathedral Films 140 No. Hollywood Way • Burbank, Calif.

theirs as we sing "My God and King," 7.

HYMN: "My God and King," 7

GUIDED PRAYER: (To be a prayer of exultation)

Joyously, let us praise the One who is our God and King. (Silence)

As we think of the glorious colors of our world—the flaming leaves, the brilliant sky, the glow of the sunset—let us praise the Creator, God. (Silence)

As we think of the wonders of the heavens—the light of the sun, the beauty of the moon and stars—let us praise our God. (Silence)

As we think of the marvels of the earth—the seasons, the harvest—let us praise Him. (Silence)

As we think of the life He has created—plants and animals, people, and the love that lives within our hearts—let us

praise our heavenly Father. (Silence) Amen.

HYMN: "This Is My Father's World," 17

3. We Sing Our Praise

WORSHIP CENTER: Picture of Hebrew family singing praises to God or picture of juniors singing their praise. Open Bible and hymnal on worship table.

PRELUDE: "Come, Ye Thankful People," 116

CALL TO WORSHIP:

"O come, let us sing to the Lord;
let us make a joyful noise to the rock
of our salvation!

Let us come into his presence with
thanksgiving;

let us make a joyful noise to him with
songs of praise!

PICTURES & PRINTS

The largest selection of Religious Subjects
in America by world-famed artists

Also complete stock of
Old Masters, Moderns, Contemporaries.

Full information furnished promptly upon request.

Oestreich's

1208 Sixth Avenue
(Dept. R)
New York 36, N. Y.

For the Lord is a great God,"

—Psalm 95:1-3a (R.S.V.)

HYMN: "All People That on Earth Do Dwell," 1

LEADER: Many, many times the Bible tells us to sing our praises to God. Let us hear some of these verses from the Bible.

SCRIPTURE: (By four juniors using R.S.V.)
Psalm 96:1-2a; Psalm 66:1-2; Psalm 104:33; and Psalm 147:1

LEADER: This morning we want to sing our praise. Several juniors are going to tell us about times when they feel like praising God. Then we are going to sing a stanza of a hymn that praises God for that particular thing.

FIRST JUNIOR: I am thankful for the happiness and joy and fun that each day brings. Stanza two of "A Song of Thanksgiving" praises God for happiness.

HYMN: "A Song of Thanksgiving," stanza two, 3

SECOND JUNIOR: I want to be more thankful for the food we eat every day, not just the Thanksgiving dinner. Let us sing "All Good Gifts Around Us," stanza two.

HYMN: "All Good Gifts Around Us," stanza two, 113

THIRD JUNIOR: I'd like to thank God for all the days of the year when we feel strong and healthy. We can praise God for health as we sing stanza three of "Hymn of Thanksgiving."

HYMN: "Hymn of Thanksgiving," stanza three, 114

FOURTH JUNIOR: I'm glad to know that God is always taking care of us. Stanza one of "My Father's Care" tells about that.

HYMN: "My Father's Care," stanza one, 72

FIFTH JUNIOR: I like to think about all the different sounds we can hear and the things we can see. "This Is My Father's World" helps all of us to be thankful for these things.

HYMN: "This Is My Father's World," 17

SIXTH JUNIOR: My family and my friends are the people for whom I'm most thankful. We can thank God for the people who mean the most to us as we sing stanza three of "For the Beauty of the Earth."

HYMN: "For the Beauty of the Earth," stanza three, 22

LEADER: In quietness let us think about all the things we have for which we are thankful. (Silence) As our prayer let us sing the refrain of the hymn "All Good Gifts Around Us," 113.

BENEDICTION:

"The Lord bless you and keep you:
The Lord make his face to shine upon
you, and be gracious to you:
The Lord lift up his countenance upon
you, and give you peace."

—Numbers 6:24-26 (R.S.V.)

4. A Festival of Praise and Thanksgiving

WORSHIP CENTER: A trellis or arbor on which chicken wire has been fastened. Branches of greenery or fall leaves for the children to use in making a booth like Old Testament people made for their Feast of the Booths. A basket of

fruit placed on a low table (Old Testament people ate sitting on the ground) inside the booth.

PROCESSIONAL: "Come, Ye Thankful People," 16 (Juniors come into worship room singing, each carrying branches of leaves. In orderly procession juniors walk slowly to the front and fasten their branches into the trellis or arbor to make the booth. Singing continues until the last junior has fastened his branch.)

CALL TO WORSHIP: "Let us come before his presence with thanksgiving; let us make a joyful noise to him with songs of praise!"—Psalm 95:2 (R.S.V.)

LEADER:
THE FEAST OF BOOTHS

This week we will be observing our festival of Thanksgiving. Sometimes we think of Thanksgiving as beginning with the Pilgrims, but it really began with the people of the Old Testament. They called their thanksgiving the Feast of Booths, Tabernacles, or Succoth. It was a family feast that included eight days of rejoicing. It was held late in October after the harvest had been gathered in.

These eight days were happy ones for even the poorest. Those who had much shared with those who had nothing so all could enjoy the feast. Even the boys and girls helped make the booths of leafy branches and palm fronds. All eight days the families lived in their booths. They heard stories of the times the Hebrews had lived in tents in the wilderness. They thanked God for all his goodness. As they thanked God, they probably recalled the words of Psalm 136.

SCRIPTURE: Psalm 136:1-9, 26 (responsively, printed in the second worship service.)

HYMN: "All People That on Earth Do Dwell," 1

LEADER: Our Thanksgiving

Your family will not build a booth and live out-of-doors for eight days, but you and your family can have the same feeling of praise and thanksgiving that these followers of God had. These are some of the things your family can do to observe Thanksgiving as a Christian family.

The whole family can go to church for the Thanksgiving service on Wednesday night or Thursday morning. Your family can share some of the good things you have. You can give special thanks to God before eating your Thanksgiving dinner. You can have family worship and think of all the good things God has sent to your family during the past year. You can have thankful, glad hearts the whole day through. Yours can be a day of rejoicing, of thanksgiving, of praising God.

HYMN: "All Good Gifts Around Us," refrain, 113 (Have pianist play the refrain before the juniors sing it.)

PRAYER OF THANKSGIVING: By a junior

BENEDICTION:
"The Lord bless you and keep you:
The Lord make his face to shine upon you, and be gracious to you:
The Lord lift up his countenance upon you, and give you peace."
—Numbers 6:24-26 (R.S.V.)

5. Resource Material

STORY:

ONE GAVE THANKS

Up the hills and down they climbed on their way to Jerusalem. The disciples

were full of questions as they walked with Jesus. Jesus was eager to answer those questions. This was his last trip with his followers. This was to be his last Passover. There were many things the disciples needed yet to learn, to remember.

Passing between Samaria and Galilee the band approached a small village. At the outskirts of the village stood a group of ten lepers. They were waiting for Jesus. Their eyes must have been alight with hope as Jesus and his disciples came down the road. More than anything else they must have wanted to run up to the Master, to throw themselves at his feet. Instead, they stood a little off to one side of the road and waited.

As Jesus drew nearer the ten men cried out, "Jesus, Master, have mercy on us."

Jesus looked at the ten. His must have been a look of understanding. He must have known the years of loneliness and suffering that comes to a leper. As soon as he had seen them and realized they were lepers, he called out, "Go show yourselves to the priests."

When the ten heard Jesus' words, they went to do as he had said. Until the priest would say they were cured of their disease, they could not return to their families. "And as they went they were cleansed."

"Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan."

Remembering the others who had stood at the roadside calling for mercy, Jesus asked, "Were not ten cleansed? Where are the nine? Was not one found to re-

turn and give praise to God except this foreigner?" Then looking at the grateful face of the one who had returned to give thanks, Jesus smiled and said, "Rise and go your way; your faith has made you well." (From Luke 17:11-19, R.S.V.)

THANKSGIVING CUSTOMS

Invite to your group persons of another race or nationality, and have them tell when and how they and their people have celebrated Thanksgiving. Use the hymn "All People That on Earth Do Dwell" and emphasize that followers of God everywhere have special times and customs for thanking God for his goodness.

Save Time—Save Money

PRINT YOUR OWN POST CARDS

The GEM STENCIL DUPLICATOR is perfect for printing notices, clubs, businesses, etc. We ship the GEM complete with all supplies, Guide Board for accurate printing and 60-Page Book of Ideas at the special low price of only \$9.50 (a \$17.00 value). Easy to use.

FREE TRIAL OFFER

Use the GEM FREE at our expense! SEND NO MONEY. Write and complete GEM outfit will be sent you postpaid. After ten days, send us only \$9.50 or return the GEM. You must be satisfied! WRITE TODAY.

BOND EQUIPMENT CO. Dept. 131
6633 Enright • St. Louis 5, Mo.

Introduce the new Revised Standard Version of the Bible with this approved Filmstrip . . .

"Adventure in Ourltown"



Shown here is a scene from the filmstrip

Sponsored by Thomas Nelson and Sons, 385 Madison Ave., New York 17, N. Y. Publishers of the Revised Standard Version of the Bible.

Produced by The Department of Audio-Visual and Radio Education and The Department of The English Bible of The Division of Christian Education of The National Council of Churches of Christ in the U. S. A.

This filmstrip presents the story of how the Bible came into being . . . about the discovery and translation of original and copied manuscripts. A valuable source of information for teachers. Associates the Bible with known historical facts. Shows changes in the meaning of words and expressions.

No. A762-1. "Adventure in Ourltown," 67 frames black and white, complete with 16-page reading script describing each frame. . . . \$1.50

No. A762-1R. Includes Filmstrip, reading script and 33 1/3 R.P.M. micro-groove 12-inch record. . . . \$5.00



SOCIETY FOR VISUAL EDUCATION, INC.

(A Business Corporation)

1345 DIVERSEY PARKWAY, CHICAGO 14

Dept.
RJ-9

CREATORS OF INTERNATIONALLY FAMOUS INSTRUCTOR, SCHOOL MASTER, SKYLINE PROJECTORS

Junior High Department

By Laura A. Athearn*

Theme for November:

Thanks-Living

For the Leader:

This month we would like to lead boys and girls into a worship experience which will give them an appreciation of the real meaning of Thanksgiving. We need not emphasize too much the idea of thanksgiving for a harvest gathered in. Rather we would help boys and girls to understand that they should give thanks for all the things they enjoy. Since we live in a world of hardship and difficulty, it is necessary to learn that one may thank God in time of adversity. The group should plan a service activity culminating at Thanksgiving time. Plans should be made to bring gifts for a family "adopted" for Thanksgiving on November 16 when the gifts will be brought to the worship center.

1. The Earth is the Lord's.

WORSHIP CENTER: Cut out letters to form the words of the theme, "The Earth is the Lord's." Pin them on a drapery to form a background for an arrangement of autumn leaves and flowers.

CALL TO WORSHIP: Psalms 66:1-2, 67:5-7, 50:1-2. (Choose one, from R.S.V.)

HYMN: "My God, I Thank Thee," or "For the Beauty of the Earth."

LEADER:

Our worship this month leads us into the experience of Thanksgiving. Perhaps we have thought of Thanksgiving only as one special day when Americans celebrate with a big feast. It is much more than that. Thanksgiving is older than America. It goes back to that first person, who, seeing beauty and goodness in the world around him, lifted his heart and voice to God saying "Thanks be to God!"

SCRIPTURE: Psalm 24.

FIRST SPEAKER:

This Psalm is one that was used in Old Testament times in connection with the Temple worship. It begins with a hymn in praise of God the Creator: "The earth is the Lord's." How often do we remember that the earth belongs to God? We can think of many ways that people have used the earth and its fullness to give joy and life to people. It is good to know that if we use it right the earth can produce enough food to keep every person in the world from ever being hungry. The earth produces coal for heat, oil and gas, and many countless things that men have learned to use for the benefit of mankind.

HYMN: "Let the Whole Creation Cry," or "There's a Wideness in God's Mercy."

SECOND SPEAKER:

"The earth is the Lord's and the full-

ness thereof," but, we see ugliness and destruction when persons use God's earth for selfish purposes. When children cry for food and there is none, something wrong has been done.

THIRD SPEAKER:

"The earth is the Lord's and the fullness thereof," but, war has destroyed the good earth God provided, and much of its resources have been used to cause suffering and death instead of life and beauty.

LEADER:

It is true that there are many ways in which God's good gifts have been used to hurt and destroy. When Jesus came to earth he found it a place of ugliness and sin. He showed the people by his own deeds of love and kindness how God wanted his world to be. All Christians can help to make God's world a place of thankfulness and praise by their own acts of love and kindness.

PRAYER: We thank thee, O God, for thy beautiful world. We praise thee for all the beauty that man has helped to create.

We are sorry, O God, for the many ways in which thy good earth has been made ugly. Help us to learn how to make goodness and beauty grow as we follow the way of Christ, our Master. Amen.

HYMN: "Lead On, O King Eternal" or "O Jesus, I Have Promised."

BENEDICTION: The grace of the Lord Jesus Christ, and the love of God be with us always. Amen.

2. Now Thank We All Our God

WORSHIP CENTER: Use picture of home scene with family at worship as background, or use picture of Christ. Place opened Bible on table with tall yellow candles on either side. Have candles lighted during the call to worship.

CALL TO WORSHIP: Isaiah 48:17, or Ephesians 1:3-4. (Choose one, from R.S.V.)

HYMN: "We Praise Thee, O God, our Redeemer, Creator," or "O Worship the King."

RESPONSIVE READING: Psalm 105:1-8. (This may be given by two readers from the back of the room. Use R.S.V.)

HYMN: "Now Thank We All Our God."

HYMN STORY:

Martin Rinkart, who wrote this hymn, lived in Germany at the time of the 30 Year's War. During his whole lifetime, he lived under the shadow of war. His childhood must have been filled with fear and suffering.

When he had completed his education, Martin chose to be a minister in his hometown of Eilenburg. It was a terrible place to live, for into that walled city came refugees from all parts of the country. There was never enough food in that war-torn city, and it is said that in one year eight thousand people died. Martin was the only minister left in the city, and he spent his time ministering to the sick and feeding the hungry. Hungry children surrounded his house, and often he would give them the food that was allotted to himself and his family.

Martin Rinkart was a poet and musician, and one day he decided that his people needed a new hymn for worship. What could they sing about in their suffering and fear? Surely they could thank God for something. After much thought he began his poem,

"Now thank we all our God

With heart and hands and voices."

He had told them three ways to thank God. Did you ever try to thank God with heart and hands as well as voice?

Then he thought of the one thing for which everyone could be truly thankful, the comfort and safety of mother's arms. Martin Rinkart was trying to say that God is like that in caring for his children. Let us sing the first stanza of this hymn, remembering that we, too, can thank God for his love and care.

PRAYER: Read part of hymn.

BENEDICTION: Thanks be to God for all his good gifts to us, and may we ever be mindful of his goodness to all the people of his world. Amen.

3. Thanksgiving in Time of Adversity

WORSHIP CENTER: Prepare background of autumn leaves and flowers. Use large table on which may be placed gifts the boys and girls have brought for Thanksgiving sharing. Put gifts on table as Junior High members arrive, unless you plan to do this in service 4.

CALL TO WORSHIP: (Choose one) Psalm 145:1-3 or Psalm 96:11-13, (R.S.V.)

HYMN: "Now Thank We all our God" or "My God, I Thank Thee."

LEADER:

There was a time when the Hebrew people forgot to keep their usual thanksgiving feast. Great hardships had come to them. Wars were fought and the people were taken captive to a strange land. Perhaps they thought they did not have much for which they could thank God. But there were a few people who did remember to pray to God for help. God answered the prayers of the captive Hebrews by sending them a great leader, Nehemiah, who helped them to return to their native land. They built up their destroyed city and rebuilt the place of worship. They remembered once more their thanksgiving festival and planned to keep it again. Our Scripture tells of this time.

SCRIPTURE READING: Nehemiah 8:9-12. (R.S.V.)

HYMN: "A Mighty Fortress is our God" or "Faith of our Fathers."

STORY:

WHEN THE BARNEYS KEPT
THANKSGIVING

The Barney family were now living in a little shack on the edge of town. Their home had been destroyed by fire, including all their possessions. Neighbors and friends had been kind to them, giving them shelter and food for several days until this tiny house had been found. Now they were on their own.

It was a great change for all of them. At first they were so thankful that no one was hurt and that they were together that they did not think much about what they had lost. But life was difficult and different in the little house. Suddenly Mary, who was twelve, remembered that Thanksgiving Day was day after tomorrow. That night she said to Jeff, who was fourteen, "Thanksgiving is out for us, this year. Let's forget that it ever happened."

*Youth Worker, First Methodist Church, Athens, Ohio.

"Who says we can't have Thanksgiving?" interrupted ten-year-old Jack. "The President made a proclamation calling on all citizens to keep a day of thanksgiving. We just have to do it."

"Jeff is right," said their father. "People have kept Thanksgiving in the midst of all kinds of hardship. Even the Pilgrims had the hardest kind of life. This is our time of adversity, a time when we have unusual difficulties. But we as a family have many things for which to be thankful. Jeff, you and Jack try writing out a special Thanksgiving Proclamation for us this year. Mary, why not make a litany of thanks that we can use for our own family worship on Thanksgiving Day?"

So the Barney family made special preparation for observing Thanksgiving in their time of misfortune. You can imagine how this story ended when I tell you that

the Youth Fellowship adopted this family to share a thanksgiving feast.

HYMN: "When Thy Heart With Joy O'erflowing," or "Love Thyself Last."

CLOSING PRAYER: We thank thee, heavenly Father that thou hast put joy in our hearts, and the spirit of sharing. We want to make this thanksgiving a special time of rejoicing for those who may be knowing the difficulties of adversity. Bless the gifts we have brought to share a thanksgiving feast. May we give ourselves in friendship with the gifts. May our own Thanksgiving be blest by thy love as we join with our families in gratitude for all the good things we enjoy. Amen.

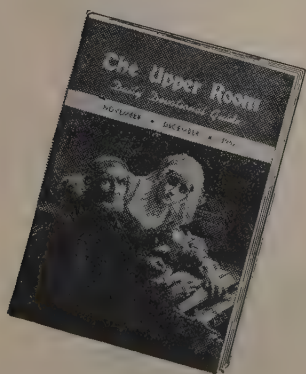
For families and for individuals who seek the presence of God in their daily living

You and your family can have the feeling of strength, the sense of spiritual power, and the joy of a worldwide Christian fellowship if you will make daily devotions a part of your program.

The Upper Room, with its daily scripture reading, meditation and prayer, is the world's most widely used devotional guide. It is part of the ministry of fifty thousand churches. Seven million people around the world use it in their daily living.

In the November-December issue are appropriate seasonal devotions leading up to and including Christmas. You can make Christmas more meaningful for you and yours this year by sharing this daily worship.

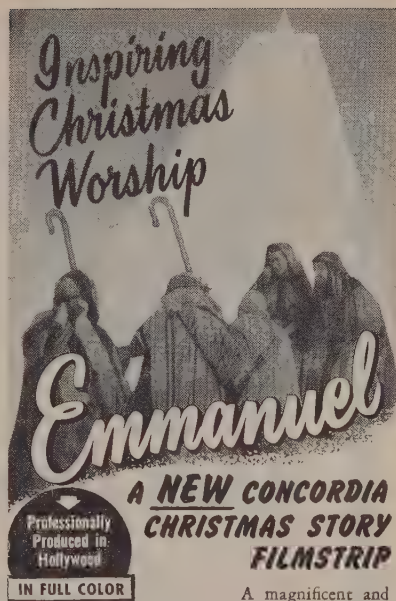
Send your order now for the November-December issue of The Upper Room. Ten or more copies to one address, 5 cents per copy. Individual yearly subscriptions (6 issues) 50 cents, two years \$1.00.



Service men, too, like to use The Upper Room, especially when they know their families back home are joining them in the same devotions. For their convenience we publish the Pocket Edition, priced the same as the regular edition. Order the Pocket Edition for service men or young people away at school.

THE UPPER ROOM

The world's most widely used devotional guide.
1908 Grand Ave., Nashville 4, Tenn.



Professionally Produced in Hollywood

IN FULL COLOR

A NEW CONCORDIA CHRISTMAS STORY FILMSTRIP

A magnificent and complete Christmas worship service featuring an outstanding cast of professional performers. Produced in cooperation with Family Films, Inc. Includes many sacred hymns and carols, and special Christmas recitations for children. Superb color photography—fully authenticated settings and costumes—close adherence to Bible narrative.

35 mm. Price \$5

Including Worship Service Program

Christmas Goys

A CONCORDIA ART SERIES FULL COLOR CHRISTMAS FILMSTRIP

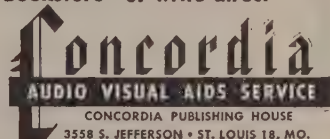
A delightful children's Christmas filmstrip produced from original full color artwork. Four stories are included on this single strip: Joys of Christmas—Birth of the Savior—Visit of the Wise Men—Jesus, Friend of Little Children. Fully authenticated settings and costumes.

35 mm. Price \$5

Including Worship Service Guide

Extra Guides 10c each; \$8 per 100

Order From Your Denominational Bookstore—or write direct



AUDIO VISUAL AIDS SERVICE

CONCORDIA PUBLISHING HOUSE

3558 S. JEFFERSON • ST. LOUIS 18, MO.

4. Our Thanks to Those Who Serve

WORSHIP CENTER: Make a large poster showing different people who serve us every day, such as the policeman, doctor, grocer, etc. At the top put the words "These We Thank." Place on screen or drapery.

CALL TO WORSHIP: (Choose one) Psalm 105:1-2 or Psalm 100. (R.S.V.)

HYMN: "We Gather Together to Ask the Lord's Blessing," or "Now Thank We All our God."

SCRIPTURE: Psalm 65

LEADER:

This Psalm is one that was used by the Hebrew people in their special festival of

A new book of anthems designed especially for choirs of Junior and Senior High School age.

Anthems for the Youth Choir:

BOOK I

● ANTHEMS FOR THE YOUTH CHOIR adds another link in the series of Westminster graded anthem books, and provides material especially suited to teen-age voices. Its contents have been chosen from many manuscripts submitted from all parts of the country, and the selections have been carefully screened by a competent committee.

Included are anthems for general use, for Christmas and for Easter. New introits, responses and antiphons using choric speech are additional features. There are also festival processions which may be used as anthems.

The book has been planned for use in all services of the young people's department throughout the church year as well as a source book for anthem literature when the Young People's Choir appears in the adult worship service.

1 to 4 copies, 90¢ each.
5 or more copies, 75¢ each.

Returnable sample copies available on request at your book or music store.
THE WESTMINSTER PRESS, Philadelphia 7

OTHER WESTMINSTER ANTHEM BOOKS

ANTHEMS FOR THE MIXED CHOIR

● 30 anthems by both old masters and contemporary composers of distinction, for use on all occasions throughout the church year.

1 to 4 copies, 90¢ each.
5 or more copies, 75¢ each.

ANTHEMS FOR THE JUNIOR CHOIR:

BOOK I

● 40 selections, edited by specialists in the junior field, to suit the vocal range of juniors in this ever-popular book of anthems and responses for all occasions.

1 to 4 copies, 90¢ each.
5 or more copies, 75¢ each.

ANTHEMS FOR THE JUNIOR CHOIR:

BOOK II

● 25 selections compiled to meet the demand for new music for junior choirs. Greatly numbers for combined adult and junior choirs.

1 to 4 copies, 90¢ each.
5 or more copies, 75¢ each.



thanksgiving at the presentation of the first fruits. We notice that the Psalm opens with a statement of the privileges of those who are God's chosen people. It is also the privilege of all Christians. We can express our gratitude to God in the words of this Psalm. The latter part of the Psalm shows how all created things join in praising God. The climax is reached in the last line where the hills and valleys shout and sing for joy..

HYMN: "For the Beauty of the Earth," or "Joyful, Joyful, We Adore Thee."

FIRST SPEAKER:

When we are truly grateful, we may show our gratitude by using our hearts, our hands and our voices, as suggested in Martin Rinkart's hymn. In our hearts we have gratitude for all the good things which come from God. Our hands express it when we do something to prove

the sincerity of our gratitude. And our voices express our gratitude when we remember to say thank you to God and the many people who serve us each day.

SECOND SPEAKER:

We remember that the homes of the Pilgrims were places where daily work by the whole family produced the food, clothing and all that was needed to give the home its comfort. Our lives are much different because machinery has been invented to produce food and clothing in easier ways. But we owe our thanks to many workers who are unknown to us, as well as to those whom we meet every day. Let us resolve to express the thanks we owe to the people who help us.

LITANY OF THANKS: (It is suggested that a group of Junior High boys and girls work out their own Litany, using this one as a guide.)

Leader: For home and friends and all that help to give us happiness and security,

Response: We thank thee, heavenly Father.

Leader: For all teachers and leaders who are helping us to grow up,

Response: We thank thee, heavenly Father.

Leader: For the policemen who guard our streets and make them safe by day and night,

Response: We thank thee, heavenly Father.

Leader: For the many workers that produce our food and bring it to us,

Response: We thank thee, heavenly Father.

HYMN: "Hail the Hero Workers," or "Love Divine, All Love Excelling."

BENEDICTION: Inspire our hearts O God to feel deep gratitude for all thy good gifts; guide our hands that we may show our gratitude in deeds of love and kindness; speak through our voices as we express our thanks to those who serve us each day. Amen.

5. Living Our Thanks

WORSHIP CENTER: Make an attractive arrangement of fruits and autumn foliage or evergreens. Choose a picture which seems suited to the theme for center of interest, such as "Christ Feeding the Multitude."

CALL TO WORSHIP: (Choose one) Psalm 33:1-4, or Micah 6:6-8. (R.S.V.)

HYMN: "We Praise Thee, O God, Our Redeemer," or "O God, Our Help in Ages Past."

LEADER:

One day would never be long enough in which to thank God for his goodness and to show our appreciation of the people who contribute to the health and comfort of our daily lives. We can make thanksgiving a thanks-living as we continue to give thanks every day with "heart and hands and voices."

HYMN: "O Brother Man, Fold to Thy Heart Thy Brother," or "When Thy Heart with Joy O'erflowing."

SCRIPTURE READINGS: (Choose three, from R.S.V.): Matthew 10:40-42; Luke 6:31-35; I Peter 3:8-12; James 1:25-27; Colossians 3:12-17.

HYMN: "O Master, Let Me Walk with Thee," or "Lead On, O King Eternal."

DIRECTED THOUGHT AND SILENT PRAYER:

Leader: We have been thinking and praying our thanks during these weeks of November. Now let us be quiet, and let our hearts go out in appreciation of all the many people to whom we owe thanks for the things we enjoy. Let us think silently a prayer of thanks to God that he will bless the people who help us:

(Moment of Silence)

Leader: We should not fail to remember that there are many places in the world where thanksgiving as we have celebrated it in our homes with fun and feasting is not possible. There are many whose lives have been shadowed with sorrow and hardship. Let us each offer a silent prayer for them:

(Moment of Silence)

Leader: Our thoughts come back to our own community and we pray that we will live our thanks as we try to help all those who have need.

(Moment of Silence)

BENEDICTION: The Lord's Prayer

Senior High and Young People's Departments

By William R. Terbeek*

Theme for November:

Lives Set Upon A Hill

For the Worship Committee:

These services are not designed for a particular Sunday, but are to be used when the lesson material is applicable to the worship theme. Emphasis is placed this month upon a simple dramatic form for the expression of the service. These forms are merely suggestive; it is hoped the committee and worship leaders will adapt this material to fit their particular needs, and to use other creative ideas which will aid in the worship presentation. In order that each service may be given adequate space, only four are provided.

This month we will explore the religious contribution of some of the minor characters of our Bible.

1. Messenger of a Simple Faith

PIANO PRELUDE: "A Noble Life, A Simple Faith"

A seeker, dressed in a robe (a long choir robe if nothing else is available) enters from the back of the room, moves to the front, looking over the group as in search of someone.

Leader: Pardon me, but we are about to begin our morning worship. Won't you be seated and join us?

Seeker: Thank you, but I am looking for something. They told me I might find it here.

Leader: We would be glad to help you. Can you tell us what it is you are seeking?

Seeker: Perhaps. You see, I am a seeker, a citizen of the world. As I look out upon this planet I become very frightened. There is so much ill will and wrong, yet I can find nothing I can do to change it. So I have decided I need a faith that will help me to look at the world in the right way. I want faith stated very simply, so I can interpret it to other people.

Leader: We were just going to sing a hymn about a simple faith. Sing along with us. Perhaps our hymn will help you.

HYMN: "A Noble Life, A Simple Faith"

Leader: There, does that give you some idea of a simple faith?

Seeker: Well, uh, yes, it's a nice song. But it doesn't put into words all that I am looking for. I want a faith that will speak directly to me.

Leader: I see. We had planned a brief worship service using the scripture of one of the prophets. If you don't mind, our reader will present it to us now.

Seeker: Certainly, go ahead.

Reader: This is the story of a man who lived in very dark days. The people within the government were murdering one an-

other, and the people of the land were doing as they pleased. The man's name is Micah. He came from a little Judean border town to the big city of Jerusalem, saw the confusion and chaos of his nation's capital, and he began to speak to all who would listen. (Read Micah 3:9-12, R.S.V.)

This one attitude hurts Micah more than any other. In all of their corruption, the people still believe God is on their side.

Seeker: That's why I am so disturbed about our world. We think God wants it this way, but I am sure he does not.

Reader: Let me go on. After Micah describes in these fiery words the sins of his countrymen, he then continues with a statement of true religion. (Read Micah 6:1-8, R.S.V.)

Seeker: "... to do justice, and to love kindness, and to walk humbly with your God." Yes, those are attitudes needed by every person, aren't they? They could almost be rules of life, simple rules at that.

Leader: This verse helped the people in Micah's time. King Hezekiah was able to bring about great reforms because of it. Micah had a great influence. His was a life set upon a hill.

Seeker: Didn't Jesus say that? He said something about a city set upon a hill, I think.

Leader: Yes, but he really was talking about people. He wanted those who lead good lives to be great influences, to let God's light shine through them.

Seeker: They were right when they said you might help me. While I still do not have all the answers, you and Micah have given me much to think about.

Leader: It is our purpose here to discover how to live the best lives possible, and to keep in close touch with God.

Seeker: How do you do that?

Leader: We pray together. We are going to close with prayer now. Would you join us?

Seeker: Yes, I want to know God, too.

PRAYERS:

Short prayer by reader.

Prayers by two others in group (selected beforehand)

Prayer by Seeker: (faltering) "O God, forgive me for not praying before, but I now want to know thee. I have searched for a simple faith, and I have found some of it today. Help me to let thy light shine through me, as it did through Micah. Amen."

Prayer by leader

Seeker: Today I have found the way to a simple faith in God, through Micah and this group.

2. God's Great Adjustment

PRELUDE: "Spirit of God, Descend Upon My Heart"

HYMN: "God of the Earth, the Sky, the Sea"

SCENE: Two girls and two boys enter the room, and begin talking vigorously. There are looks of concern and worry on

their faces. The voices then become audible.

Girl I: They run like an army over everything in our city!

Boy I: I've seen them climb the walls, and cover every building in town!

Girl II: Yes, they creep into the houses, and crawl through the windows!

Boy II: Earth and heaven vibrate with them. The sky is darkened; our land is doomed.

Voice V: What is happening?

All Voices: Locusts—Locusts—Locusts!

Narrator: The city of Jerusalem, sometime after 400 B.C., was the victim of a plague of locusts that swarmed upon it, entering into every home, crawling over food and clothing, furniture and person, until the normal life of the city had to cease. Everyone battled locusts. In the midst of this, a strange voice cried out to the people a litany of penitence:

Voice V: (Read Joel 2:12, 13, R.S.V.)

Narrator: This was Joel speaking, a man who detected the sins of his people, and who believed the judgment of God was upon them. Even though the city walls and the Temple had been rebuilt, the people were still neglecting the ordinances of worship, and Joel told them the plague of the locusts came as the result of their faithlessness to the prescribed religious observances. After several days of the locust plague, we can imagine they recognized their guilt in such a scene as this: (same four talking again, then voices become clear)

Girl I: The locust hoards are not as thick today. They seem to be moving away suddenly.

Boy I: After that great speech by Joel, the people have been swarming to the Temple, even as the locusts swarmed over the city. There has certainly been a great return to God.

Girl II: I wonder if that is why the locusts are leaving. Do you suppose Joel was right, that God was punishing us for our neglect of him?

Boy II: If we are to remain his chosen people, we must always show God the proper respect.

Narrator: During the brief time Joel was a leader of the small Jewish nation, he spoke to the people again, this time a message of hope.

Reader: (Read Joel 2: 28, 29, R.S.V.)

Narrator: As any one who looks into the glorious future, Joel no doubt pictured life as it would be lived when the Lord would pour out his spirit. And he may have dreamed:

Boy I: Ours can be a righteous world; let us give our lives to freedom and justice for every person.

Girl I: We shall deal honestly with all persons and listen to the voice of God.

Narrator: And old age will say:

Old voice: Life has been hard, because we have not seen God. Now there will be peace, and plenty for everyone, and friendliness everywhere.

Boy II: We'll make a world where all classes will be treated equally, and justice will roll like water, and righteousness like a perennial stream.

Narrator: Here Joel has expressed one of the great hopes of all the prophets and of the Hebrew nation itself, that a messiah chosen by God would lead their nation in the way of God. Joel gives to us a cross section picture of the pre-Christian Judaism that enriched the soil for the spiritual Kingdom of God as taught by the Prophet from Nazareth.

*Minister of Youth and Education, First Christian Church, North Hollywood, California.

Voice I: "... all the prophets talked about the kingdom of heaven . . . and men have been taking it by storm and crowding into it."

Voice II: "But I tell you, the kingdom of heaven may be compared to a man who sowed good seed. . . ."

Voice III: "Or it is like a grain of mustard seed . . ."

Voice IV: "Or as leaven . . . or like treasure hidden in a field . . ."

Voice I: "It is like a merchant in search of fine pearls who, on finding one pearl of great value, went and sold all he had and bought it. So it is for one of us to enter the kingdom of heaven."

Narrator: This is the kingdom for which we strive. Joel dreamed about it, but he did not know the Great Messiah. He knew

evil swarms upon man as the locusts, but he did not know the sure working of love that conquers evil. Yet he brought to the people of his time hope in the face of darkness. He impressed upon them the need for regular worship of God. For the people of his day, and for countless others in the ages since, his has been a life set upon a hill.

HYMN: "Spirit of God, Descend Upon My Heart"

PRAYER OF DEDICATION

3. A Man Who Keeps God Poor

PRELUDE: "Take My Life, and Let It Be"
HYMN: "Jesus Shall Reign"

Scene: A man, dressed in well-pressed business suit, rings on several fingers, flower in coat lapel, sits behind a desk, furnished as elaborately as possible. Perhaps several money bags with names on them are strewn about the desk. He is busy counting money and figuring on paper. A spotlight directed upon him would make the scene more vivid. Jesus, dressed in a long robe and perhaps a beard, enters the scene. The man at the desk looks up.

Man: Oh, hello my good man. Did you wish to see me?

Jesus: You sent for me.

Man: I did? Oh yes, are you the teacher who has been walking through the streets and meeting in our churches?

Jesus: I am.

Man: Uh, well, have a seat. I want to talk to you. I'll just clear up this business here.

(He writes for a moment on the papers, then pushes them aside. Jesus sits in a chair near the desk.)

Man: Now, they tell me you have been talking about eternal life. Our preachers around here have been doing that for a long time, but my business associates, church friends, and even members of my family say you mean business. They say you speak with great authority, and people are believing you. I've got a good business here, not much to worry about. But I have been thinking seriously lately about

eternal life. Is there some good deed I can do . . . or perhaps I should put it this way, . . . what is necessary for me to obtain eternal life?

Jesus: If you want to enter into that life, you will have to keep the commandments.

Man: Well, what are they?

Jesus: You shall not kill.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor,

Honor your father and your mother, . . .

And you shall love your neighbor as yourself.

Man: Why, there's nothing new about that. I have been doing all of those things since I was a child. Certainly I must still lack something.

Jesus: If you want to be perfect, call in your business friends. Sell all of your property, and give the money to the poor, and you will have riches in heaven. Then come to me again, and be a follower of mine.

Man: What? You talk like a fool! It took my father a lifetime to build this business, and it's all I have, too. Why, I couldn't think of doing what you prescribe!

Jesus: You asked me what was necessary for eternal life.

Man: I know I did, but . . .

(With this, Jesus leaves the room and the man sits in silence, thinking deeply)

(Musing) Was this a vision? What happened to me? If that was Jesus, he was crucified many centuries ago. He led so futile a life—what was he doing here? It is strange, I have money, wealth, power, yet men do not cry out that they love me. Yet after his pitiful, lonely life, and criminal's death, they worship him, and praise his name! I don't understand, I don't understand. (Spotlight off, man leaves scene.)

Leader: A man who keeps God poor, not because he will not give away his wealth, but because he will not give God his life. Jesus said to his disciples, "It is



A new era in religious education is opened with the publication of four of the twelve grades in the WEEKDAY CHURCH SCHOOL SERIES.

Here at last is a complete course for use in weekday schools written by religious educators with the practical touch—ministers who combine their studies in educational theory with experience in training youth.

This new series consists of twelve courses corresponding to each of the twelve public school grades. Each grade's materials includes a pupil's reading book and a teacher's book. The first six grades also include workbooks for pupil's use. The teacher's book, in addition to including Bible references, suggestions and homework assignments, is conveniently styled to include the complete pupil's book. This one volume arrangement does away with the inconvenience of referring to any other book except the Bible.

Modern Styling—Color

The new series combines modern design with the latest results of pedagogical research.

Full use of color is made throughout the series in reproducing illustrations by well known contemporary artists especially commissioned for this new series of lesson materials. The selection of type faces was based on the results of controlled experiments to determine their suitability for each grade. Pupils' and teachers' books cloth bound.

FREE DESCRIPTIVE BROCHURE

The new WEEKDAY CHURCH SCHOOL SERIES is different from anything you have ever seen. But judge for yourself. Use the coupon to get your own free copy of the beautiful brochure "Do You Honestly Believe", detailing each of the twelve "Weekday Church School Series" courses.

Dept. MUHLENBERG PRESS
1228 Spruce Street • Philadelphia 7, Pa.
Please rush the descriptive brochure "Do You Honestly Believe".

Name.....
Address.....
City.....Zone.....State.....
Congregation.....
City.....Zone.....State.....

Friends now receiving the Journal will appreciate

The Journal MAGAFILE for Christmas!



to keep their treasured copies
CLEAN—NEAT—HANDY

Each good-looking file box holds two years of the JOURNAL. Gummed year labels for 1936 to 1955 are included and a printed form on the back of each makes it easy to list special articles for quick reference. Packed flat in ready-to-mail envelopes.

69c for one. Two for \$1.00
SEND IN GIFT ORDERS TODAY
CASH WITH ORDER, please, to the

INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION
79 East Adams Street Chicago 3, Illinois

very hard for a rich man to enter the kingdom of Heaven!" He knew that man loves the things which are seen, much more readily than he loves the things which are not seen. Yet the things which are not seen are eternal, and the life the rich man sought was eternal, but when he found it, the gate was too narrow for him to enter. The way of God requires the giving of all one has. God is poor because more lives are not given to him.

HYMN: "Take My Life, and Let It Be"

PRAYER

4. I Was There

PRELUDE: "Jesus, My Lord, My Life, My All."

HYMN: "Faith Of Our Fathers"

SCENE: Spotlight on boy, robed in light colored tunic (cloth over shoulders, bound at waist) sitting at a table reading. He looks up and speaks to the audience:

Phillip: I am Phillip, of Bethsaida. Our town is located on the northeast side of the Sea of Galilee. You may not believe the tale you are about to hear, but I was there.

Phillip (Continues in change of tone): We were in the town of Bethany, on the east side of the Jordan River. I had gone from home with my friends Andrew and Peter. The day before they spent in the town square listening to a teacher. In the evening when we were together, this Teacher was all they could talk about. They called him Rabbi, and even the Messiah. I was somewhat interested but had to quiet them down so we could sleep.

In the morning, as I was packing our few belongings, this Teacher came over to me.

Jesus: "Are you Phillip?"

Phillip: "Yes I am."

Jesus: "Come with me."

Phillip: He said no more, but I went with him. In that one moment, I was won to this Man from Nazareth. He spoke with such determination yet compassion, my whole life seemed insignificant, except that I could serve Him. I sought out my other friend Nathanael, and told him about the Rabbi, but he scoffed:

Nathanael: "Ha! Can any good thing come out of Nazareth?"

Phillip: "Come and see!" was my only reply. Ten minutes later, Nathanael cried unto this Jesus:

Nathanael: "Master, You are the Son of God! You are the King of Israel!"

Phillip: We went with him on the road until we neared the Sea of Galilee. That evening as we finished supper and prepared to sleep, he went up into the mountain to pray, and he passed the whole night in prayer to God. The next morning he came down and began to preach, and as the crowd gathered he selected twelve of us to be his disciples. We were commissioned by him to preach and say, "The Kingdom of God is at hand." No greater thrill could come to any person; that was the crowning moment of my life. Then that same morning, after an all night prayer vigil, he delivered the Sermon on the Mount, a message which gave me a whole new direction for my life, and one which was a blessing to countless others. A week or so later, we were on the sea shore as the Master was teaching from a boat, when it came to be mealtime. He called me over to him:

Jesus: "Phillip, where can we buy food for these people to eat?"

Phillip: "Why Master, forty dollars' worth of bread would not be enough for each one in this crowd to have even a lit-

tle." This showed my lack of faith, for in a moment he blessed the lunch of a little boy, and there was more food than that huge crowd could eat!

Some months later we returned to Bethany. The Passover festival was on, and because of my Greek name, I was drawn into conversation with some Greeks in the town. When I told them about our Leader, they said:

Several voices: "Sir, we want to see Jesus."

Phillip: So I told Andrew, and he and I went to Jesus. His answer was one which plunged deep into our hearts, and jolted the Greeks also.

Reader: (Read John 12:24-32, R.S.V.)

Phillip: "I, when I am lifted up . . . will draw all men to myself." These were the words that kept ringing in my ears as we trudged the dusty road back to Jerusalem from the Hill of the Olive Orchard. All of us were completely unnerved. Jesus had been crucified on Friday over a month before. For three days the spiritual pain within our breasts was almost more than we could bear. Then Sunday he came again to us. He was risen! And for forty days he appeared to us, telling us of the Kingdom of God. Then we witnessed a vast cloud encompass him and take him from our sight.

We went back to the upper room where we were staying. A new man was elected to fill Judas' place, then we went out, to preach, to teach, to win others.

I was sent up into Samaria, and as I spoke of Jesus and his love, foul spirits went out of people, and the lame and the paralytics were cured. Even a magician named Simon was converted, and all of

his followers. But it was not I who did it, but Christ who worked in me.

Then one day on the road to Gaza, I came upon an Ethiopian eunuch, the queen's chief treasurer, who was reading the prophet Isaiah. The Holy Spirit compelled me to go up and talk to him.

Phillip: "Do you understand what you are reading, my good man?"

Eunuch: "How can I, unless someone explains it to me?"

Phillip: He was reading Isaiah 53:7-9. (Have this read aloud, R.S.V.)

Eunuch: "Tell me, of whom is the prophet speaking, himself, or someone else?"

Phillip: Then I told him the good news about Jesus, and when we came to some water, he asked to be baptized, and the spirit of the Lord came upon him at that moment. This was no doubt my greatest conversion, and since that time I have been called Phillip the Evangelist.

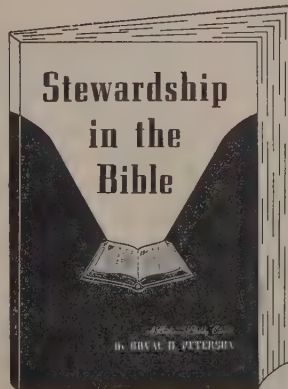
The saddest experience of my life was the day Paul and Luke visited us in our home. The great Apostle knew he was to be captured, and with the courage of the Master, turned away from our house and headed toward Jerusalem. We never saw him again; but because of him, the Christian Church will never die.

Leader: And because of Phillip and others like him, the message of Christ has its roots driven deep into the soul of all mankind. Was his a life set upon a hill? It was a life changed, guided, and directed by Christ!

HYMN: "Jesus My Lord, My Life, My All."

PRAYER OF COMMITMENT

A New Elective Study Course for Young People and Adults



STEWARDSHIP IN THE BIBLE

By Orval D. Peterson. A new study course of 13 sessions on stewardship as revealed in the Bible and as an essential to spiritual growth. Discusses the origin of possessions, relationship of God to man's possessions, and of society to man's possessions . . . reveals God's position as stated in the Old Testament, the relationship of stewardship to worship and danger of greed emphasized in the Old Testament . . . discusses the Apostles' teachings on man's accountability to God, proportionate giving, etc . . . expounds Christ's teachings on talents, time, and material possessions, and motives for stewardship. 50 cents.

CHRISTIAN BOARD of PUBLICATION

2700 Pine Blvd., St. Louis 3, Mo.

With the New Books

The Better Church School

By John Leslie Lobingier. Boston, The Pilgrim Press, 1952. 160 p. \$2.00.

This is the kind of book that could be written only by a person who has spent years actually helping churches wrestle with the work of achieving better church schools. Dr. Lobingier knows what is good Christian education, how the better church schools, large and small, get that way and the problems a church has to face in achieving a good educational program. The book is refreshing in its freedom from highbrow language (though the principles on which it is based are sound) and in the comradely spirit in which Dr. Lobingier comes over into our back yard to discuss the things about which we are concerned.

If we are not quite sure about "What Are We Driving At?" the first chapter will help us think it through for our own churches. In "From Age to Age" we see what ought to happen to a pupil passing through the church school and the conditions we need to establish to let it happen. "The Curriculum" is actually fascinating to read. The chapter on "Memory Work"—don't let me tell you—read it. It makes sense. If we've wondered how to get missionary education into our curriculum and make it fresh and interesting, chapter five is full of suggestions to take hold of. In "The Home Comes First" are suggestions as to how we can help make that "First" for better, not worse. There are new ideas and a reminder of the good ones we already know but use too little in the chapter on training volunteer leaders. Special days and how to make effective educational use of them are given a chapter. Do we have time enough? Most everyone says, "No." Here's a chapter on what to do about it. Yes, Dr. Lobingier shows that there is much we can do about it, in a variety of ways. But how do we get it all done—to make ours THE BETTER CHURCH SCHOOL? Who is responsible? Whose job is it? For helpful answers read all the way through, to and including chapter ten.

This book is the fruit of a rich experience by a person with imagination and creative spirit. It is written simply, constructively and helpfully. It is interesting reading.

VIRGIL E. FOSTER

Readings in Counseling

By Karl Zerfoss. New York, Association Press, 1952. 639 pp. \$6.00.

There is great profit in reading this book through, but even more in using it as a reference and resource book. In its almost encyclopedic compass, Dr. Zerfoss has succeeded in bringing together writings in the field of guidance and counseling under the major headings of "The Counseling Scene Today," "The Mean-

ing of Guidance," "Understanding the Individual," "Working with the Individual in the Group," and "The Resources of the Counselor."

Readers will find relief from the confusing complexity of writing in the counseling field in this excellently compiled volume. This symposium of writings by such outstanding authors as William Menninger, Gardner Murphy, Carl Rogers and Carroll A. Wise will be used time and again by the pastor or teacher who is genuinely interested in understanding and helping others. "The teacher, minister, or other educational leader who would be effective must take steps to include the function of counseling as a normal part of his work." This book will help some to become counselors and will help everyone who reads it to become a better counselor.

DONALD G. COX

Exploring the Child's World

By Helen Parkhurst. New York, Appleton-Century Crofts, Inc., 1951. 290 p. \$3.50.

This book is based on countless discussions which the author has had with various groups of children. Reports of contacts with parents further enrich the content.

The discerning reader will find Miss Parkhurst's method of asking questions—or of keeping silent—stimulating and enlightening. Respect for the personality of the child is reflected in every word which this unusually fine teacher speaks.

The book does what it sets out to do; that is, it enables the reader to see children's responses in their own words to the subject under discussion such as prejudice, death, God, children's rights and privileges, lying, worry, stealing, anger, and many other topics which concern both children and adults.

In this discussion the leader does not condition responses. She keeps the children to the subject and encourages them to express their own ideas without coloring them. Miss Parkhurst does, at times, give her interpretation of what some of the responses may mean in the life of a child and also reminds the reader constantly of the need of the child to express without hesitation his fears, worries, concerns, hopes, or aspirations.

As she questions children regarding their ideas of God, their answers reveal the importance of a parent keeping the child's confidence. She shows the importance of teaching him only those things about God which are the highest that we know, in such a way that the child will seek for more knowledge and a richer relationship with God.

The discussion on prayer highlights the fact that some children feel it is very serious "to lean too heavily on God" for things which they should do themselves.

The need for privacy for prayers is also

strongly emphasized in this book as the children express their desire to be alone with God at times.

Miss Parkhurst reminds all of us that when children have such deep feelings as those the interviewed revealed, "and when they need close friendship and understanding, they must not be abandoned. They must be helped by wise parents. The needs of the human heart are very real. In these young people the springtide of emotions filled them with hope and, as Louise said, 'You hope for more. You feel as though you'll really get what you want, and you will be forgiven and everything will come out right, and it just—it just comforts you.'" (P. 222)

Of death the writer says, "The big need is to give meaning to the concept of death and see that it holds no terror for children. Their simple faith and directness can light the way for grown-ups who, in turn, renew their own faith and understanding. Any parent will find the burden of his own fear lightened whenever he talks to a little child. In removing the child's fear he will remove his own. Both will be happier and wiser if they look for the answers they seek, in the reality of living." (P. 207)

ALICE L. GODDARD

The Great Enterprise

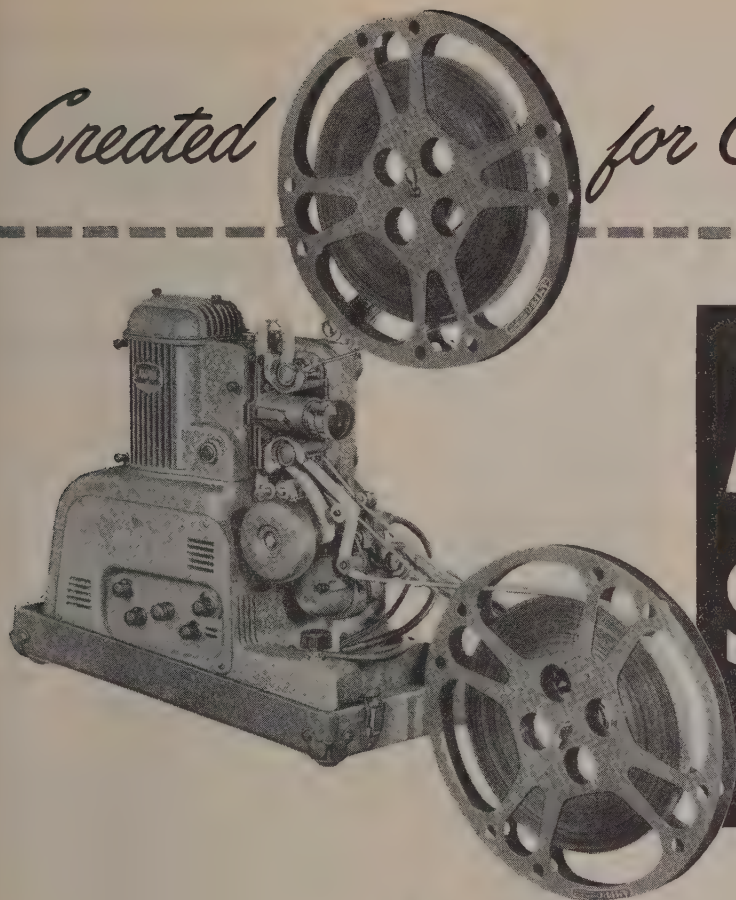
By H. A. Overstreet. New York, W. W. Norton & Co., Inc., 1952. 332 p. \$3.50.

When the author writes about the complexity of the self and leads us by the hand through this labyrinth, we feel assured that we shall arrive. This is familiar ground to Harry Overstreet. He writes engagingly, and his sentences glisten with new meanings. The first third of my copy is thoroughly underlined, the margins full of provoked comments.

But when he tries to relate this self to the world, the author is out beyond his depth. On the world crisis, he says nothing to capture our interest, let alone convince us.

The author recognizes that religion is a force in both the individual and in the world, but a force more often a liability than an asset. Most religion makes for dependency, obedience, immaturity, fear, etc. This may be true. Even if it is true, might not the weakness of man bring into play the strength of God? Think of how great souls of all religions, especially of Christianity, have demonstrated the paradox of humility before God and courage before man! The author is basically Christian when he realizes that the main question is "How can we encourage love?" but he fails to give the Christian answer that "We love, because God loves us first." The church is important, not for any vertical dimension (God to man) but only on the horizontal level (man to man). "Love grows where individuals happily do things together: eat together, work together, laugh together, share things together, care about things together. A church . . . best promotes love among men as it promotes such freely-shared fellowship among men." (p. 190) This almost sounds like a definition of "old-home week" rather than the Christian

Created for Church use...



AMPRO STYLIST

With 8-inch Base Reflex-Type Speaker

ROOM-TO-ROOM PORTABILITY

Convenient carrying case;
the entire compact unit
weighs just 29 pounds!

EASY TO OPERATE

The Stylist is simple to set up,
threads in seconds.
Children can run it!

ECONOMY A BIG FEATURE

Low, low maintenance cost;
insures long film life!
Unconditionally guaranteed!

Teachers all over the world prefer the Stylist by Ampro . . . because it's the 16 mm. sound projector which is specifically designed for classroom work. The Stylist is light-weight, compact and gadget-free. It offers both sound and silent speeds. Yet, it's a precision product guaranteed to provide brilliant, life-like projection . . .

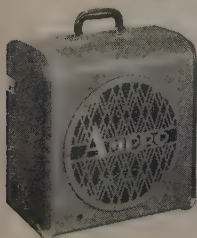
clear, vibrant sound. Educators *know* that they can depend upon Stylist performance to match that of equipment priced substantially higher.

Call your own Ampro Audio-Visual Dealer for a no-obligation demonstration. See and hear for yourself why the Stylist, priced at \$399.00, is best by teacher test!

And for larger audiences...

AMPRO MODEL 690 POWER SPEAKER

This big, 12-inch speaker
gives added flexibility
to the Stylist. Ideal for large
congregations. \$109.75



Free!

8-page "how-to-do-it"
booklet which discusses the
applications and methods of
teaching with motion pictures.

AMPRO CORPORATION
(A General Precision Corporation Subsidiary)
2835 N. Western Ave., Chicago 18

IJRE
10-52

Gentlemen: Please send, at no cost or obligation, your
new booklet about teaching with motion pictures.

Name _____

Address _____

City _____ State _____

"USE OF THE BIBLE WITH CHILDREN AND INTERMEDIATES"

49 slides and script
by Ida Binger Hubbard
and Frank A. Lindhorst

Revised. For Leadership Training.
Order \$20.00 from Publishing Houses.

Monroe FOLDING BANQUET TABLES

DIRECT PRICES
TO CHURCHES
SCHOOLS, CLUBS
SOCIETIES, etc.

Manufactured by

THE Monroe COMPANY

147 CHURCH ST., COLFAX, IOWA

WRITE
FOR NEW
CATALOG
AND
DISCOUNTS

church. One might ask if such a love-fellowship would ever have come to be if the Great Lover had not sought us out and brought us to the household of faith.

Harry Overstreet is realistic about our current crisis, and then he whistles hard to get his courage up. He does feel the universe will support certain values, but we are left to raise them first. Will we do it? The author sees certain straws in the wind: There is more promise in movements looking toward integration than those presently at work destroying civilization. He may be right. He is forced to believe it, against his "realistic" mood, because he never quite catches sight of God above the battle. Curiously enough, he bespeaks the futility of exhorting from the pulpit, but he himself is

Your Home can be Christian

**DONALD M.
MAYNARD**

Illustrated by Janet Smalley

A wise, warmhearted, and delightfully practical book for parents who want to build happy homes—homes where children and adults enjoy and respect each other—homes where Christian character is formed and the Christian faith is a wholesome, natural part of family living.

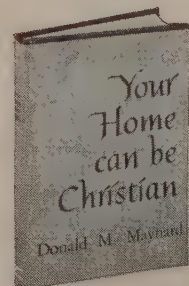
YOUR HOME CAN BE CHRISTIAN

brings the thinking and experience of a well-known authority on family life. The father of two children, Dr. Maynard deals realistically with the common, everyday situations parents face as they attempt to create the atmosphere of love, understanding, and mutual respect which is essential to the wise guidance of boys and girls.

THE CHAPTERS

"But When Is a Home Christian?"—Christian Parents Adjust to Each Other—Understanding Why Children Act As They Do—Physical Health and Personality—Helping Children Develop Self-Confidence—Social Adjustment and Discipline—Some Perennial Problems—Dealing with Problems of Society—Helping Children Grow Spiritually—Developing an Appreciation of the Church—Helping Adolescent Boys and Girls—Becoming Successful Parents

Published October 6.



\$2 AT YOUR BOOKSTORE
Abingdon-Cokesbury

International Journal of Religious
Education, Oct., 1952

Seven Volumes Published — Others in Preparation



Harper's Annotated Bible Series

KING JAMES VERSION

Under general editorship of **JULIUS A. BEWER, Ph.D., D. Theol.**

Special features of The Annotated Bible Booklets:

- Introduction to each book of the Bible
- Outline of each book of the Bible
- Introduction on historical background
- Poetry in verse form, prose in paragraphs
- Modern punctuation and cross-references
- Topical headings and sub-headings
- Footnotes which do the following:

- give historical and geographical information
- clear up allusions and unfamiliar figures of speech
- retranslate or paraphrase difficult passages
- highlight great teachings and revelations

All the helps you need on the very page you are reading

The increasing popularity of Harper's Annotated Bible series is attested by comments from ministers and laymen alike. The notes contain tremendous learning, but are lucidly written for the average adult. Old Testament issues are by Dr. Bewer, the first New Testament issue by Dr. Frederick C. Grant. These handy booklets are ideal for personal or group Bible study.

Books available in this series:

The 12 Prophets, Vols. I and II; Isaiah, Vols. I and II; Jeremiah, Vols. I and II and the first New Testament issue, The Gospel of Mark. Stiff cover papers, ea. 75c.

In preparation: Daniel; Ezekiel, Vols. I and II and Matthew.

Harper & Brothers Publishers, 49 E. 33rd St., N. Y. 16

WANTED

an Assistant, under 40, for
a small institution in Connecticut.
Good salary and excellent living
conditions.

Reply: International Journal of
Religious Education, Box 5.

very demanding "for a heightened sense
of unity and a willing involvement in
mankind" (p. 328). We pray that God
will overhear him, as well as the more
faithful and articulate devotions of the
world's millions, and by miracle we will
be saved!

ALLEN KEEDY

Lord of All Life

By A. Ian Burnett. New York 16,
Rinehart and Company, Inc., 1952. 205 p.
\$2.50.

Lord of All Life, the Religious Book
Club selection for July, 1952, is a col-
lection of sermons on Christ. Dr. Burnett,
pastor of St. Andrew's Presbyterian
Church, Ottawa, Canada, through these
sermons leads the reader to a knowledge
of Jesus Christ as Saviour of the world.
He is not content for his reader merely
to know about Christ but is concerned
that all know Him as the central figure
of the Christian faith. In these sermons,
Dr. Burnett takes various phases of our
Lord's life as points of explanation of
how each person can know Him.

This very helpful book of sermons is
useful to ministers seeking guidance in
their preaching about Christ and to lay-
men who are seeking to know Christ in
all His fullness and power.

A powerful element in Dr. Burnett's
sermons is their appeal to commitment to
Jesus Christ as the Lord of every phase
of life.

ALVA I. COX, JR.

The Prophetic Faith of Our Fathers, Vol. II

By LeRoy Edwin Froom. Washington,
D. C., Review and Herald, 1948. 863 p.
\$5.00.

This is the second volume in a projected
four-volume work subtitled "The Historical
Development of Prophetic Interpretation."
The present volume covers what is
called "Pre-Reformation and Reformation
Restoration, and Second Departure." The
book is dedicated "To all students of
Bible Prophecy, that the last act in the
prophetic drama of the ages may be seen
in inseparable relation to the scenes wit-
nessed and recognized by our spiritual
forefathers in centuries past."

The author's perspective is represented
in the following statement in his introduc-
tion, "... It becomes a virtual law of

prophecy that each fulfillment of a major
epoch or event of prophecy will invari-
ably be recognized and proclaimed by a
chorus of intelligent voices at the time of
fulfillment."

Although many will not like to have
history interpreted thus from one point of
view, with an evident desire to link all
events together in terms of the fulfillment
of biblical prophecy, it is interesting to
read such a book in order to understand
more fully a perspective such as is here
represented. The author has read widely.
He cites innumerable sources. The book
will be useful only if its bias is recognized
—a bias doubtless sincerely held.

KENDIG BRUBAKER CULLY

TEACHING STEWARDSHIP



Gem Bank popular for
collecting Birthdays, Missionary
and special offerings. Plastic base
and top; locked with bolt and nut.
Each only \$1.60. At your dealer.
Complete catalog of Sunday School
supplies free. Write today.

WM. H. DIETZ, INC. 10 SOUTH WABASH, DEPT. 53
CHICAGO 3, ILL.

MADELEINE BAROT dares to believe . . . Do You?

You'll find new courage in the bold humani-
tarian faith of Madeleine Barot, French Re-
sistance heroine; of Arnold Toynbee, Kiyoshi
Tanimoto, Bhimrao Ramji Ambedkar and the
13 other contemporary world citizens whose in-
spiring "profiles" appear in

THEY DARE TO BELIEVE

by ROBERT M. BARTLETT
author of *They Dared to Live*
Just published, \$2.00
At bookstores or direct

ASSOCIATION PRESS

291 Broadway • New York City 7

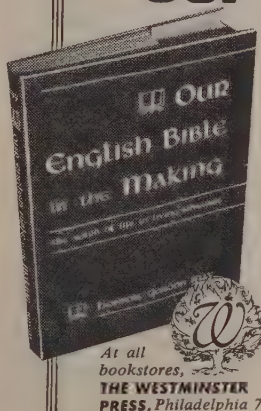
From Bede and Wycliffe to the Revised Standard Version

Our English Bible in the Making

THE WORD OF LIFE IN LIVING LANGUAGE

By HERBERT GORDON MAY. The fascinating
history of the many English translations of the Bible,
and of the men who for 1,000 years have worked to
make the Scriptures more meaningful to their own
time . . . from the first fragmentary translations into
Anglo-Saxon, to the Wycliffe, Tyndale, and Cover-
dale Bibles, the Geneva Bible (the Bible of the
Pilgrim Fathers), the Bishops' and King James Bi-
bles, and down to the startling advances in Bible
scholarship in the last few centuries, including the
Revised Standard Version. The author is one of the
editors of the R.S.V. and devotes two chapters of his
book to it.

\$2.75



At all
bookstores,
THE WESTMINSTER
PRESS, Philadelphia 7

MAAS CATHEDRAL
CHIMES
and Tower Carillons
MAAS CHIMES, Dept. 220, Los Angeles 39, Calif.



ROBES

Catalog and fine selections of sim-
ple materials on request. Fair
Prices. Mention whether for Pul-
pit or Choir.

DeMoulin Bros. & Co.
1149 South 4th St., Greenville, Ill.

Notice to
Int'l Journal
Religious Education
Subscribers—A copy of
"Better Churches and
Sunday Schools"
FREE!
If you're a pastor,
church or Sunday
school officer.
(Regular price \$1.00)
Published Jan. 1,
1955. Send coupon
reservation today!

"Better Churches and Sunday Schools"
434 South Wabash Avenue
Chicago 5, Illinois
Please reserve my free copy of "Bet-
ter Churches and Sunday Schools"
which I understand will be ready
January 1, 1955.
Send to: _____
Address _____
City _____ () State _____
I am a:
☐ Pastor; ☐ Church officer; ☐ S.S. officer

ACCORDIONS

FAMOUS ITALIAN MAKES

Available to Students, Teachers, Christian
Workers and Missionaries at
SPECIAL DISCOUNTS

Write Today for FREE Literature

Accordian Manufacturers & Wholesalers Outlet
Dept. JR, 2003 W. Chicago Ave., Chicago 22, Ill.

BISHOP BERGGRAV dares to believe . . . Do You?

You'll find new courage in the bold humanitarian faith of Norwegian Church Bishop Eivind Berggrav, of Charles Malik, Raphael Lemkin and the 14 other contemporary world citizens whose inspiring "profiles" appear in

THEY DARE TO BELIEVE

by ROBERT M. BARTLETT
author of *They Dared to Live*
Just published, \$2.00
At bookstores or direct

ASSOCIATION PRESS
291 Broadway • New York City 7

Intermediates' Worship Programs

By Mary Elizabeth Past. Westwood, N. J., Fleming H. Revell Company, 1952. 205 p. \$2.50.

Worship services arranged by fifteen leaders in Presbyterian churches in eight Southern states, but with little denominational reference. Most of the contributors do not think intermediates capable of much creative leadership in worship. The programs vary in value, though the book contains much in the way of helpful suggestions and useable material.

Looking for a PUBLISHER?

Do you have a book-length manuscript you would like to have published? Learn about our unusual plan whereby your book can be published, promoted and distributed on a professional basis. We consider all types of work, such as fiction, biography, poetry, scholarly and religious books, etc. New authors welcome. For more information, write for valuable booklet JR. It's free.

VANTAGE PRESS, INC.
120 W. 31 St., New York 1

In Calif. 6356 Hollywood Blvd., Hollywood 28

CHURCHES and SCHOOLS

are now in full swing

Whenever you
or a friend
think of getting copies
of the Scriptures

REMEMBER

The widest assortment
in English and
other languages

--at every price level best value--
may be had from

MASSACHUSETTS BIBLE SOCIETY

41 Bromfield St., Boston 8, Mass.

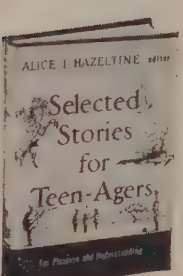
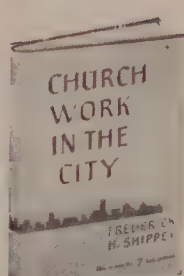
P. S.—It's not too early to start getting Christmas presents!

Readable . . . and **USABLE**



GREAT HUMANISTS

LYNN HAROLD HOUGH. In this broadly intellectual and deeply spiritual book, Dr. Hough presents his philosophy of Christian humanism in studies of the lives, works, and influence of Aristotle, Cicero, Erasmus, Irving Babbitt, and Paul Elmer More. Here are perceptive and memorable "spiritual biographies"—revealing that the profoundest study of man does indeed lead on to a belief in God. Published October 6. \$3.50



CHURCH WORK in the CITY

FREDERICK A. SHIPPEY. This timely, discerning book sets forth practical solutions to the seven basic problems of city church work—tested, constructed procedures which every religious leader can adapt to his own needs. For everyone concerned with the work of the Protestant church in the city, **CHURCH WORK IN THE CITY** is illuminating, challenging, and **usable**. Illustrated with Graphs, Maps, and Charts. \$4.50

SELECTED STORIES for TEEN-AGERS

For Pleasure and Understanding

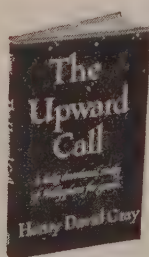
Compiled by ALICE I. HAZELTINE. Teen-agers everywhere will enjoy and remember these twenty-six skillfully chosen stories. Here are tales of adventure and heroism, animal stories, inspiring glimpses into the lives of famous men. All are of the highest literary quality, and in them all are overtones of love, selflessness, courage, faith, and truth. Illustrated. \$3

MAKING PRAYER REAL

LYNN J. RADCLIFFE. Practical help for all Christians who desire closer communion with God through prayer. This book translates the rich treasury of devotional literature of the past into understandable terms, outlines the discipline necessary for any real life of prayer from the simplest form to the most rewarding. **Making Prayer Real** provides real help for all who want to pray more effectively, to be helped by prayer, to help others by prayer, and actually to feel God's Presence. \$3

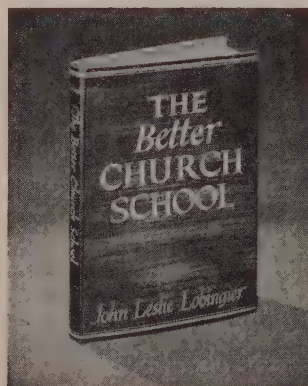
THE UPWARD CALL

HENRY DAVID GRAY. These twelve weeks of daily devotions, written expressly for high-school and college youth, show that Paul's letter to the Philippians is as applicable and valuable today as when it was written. Each weekly group of devotions consists of a reading from Philippians (the same passage to be used for an entire week) and, for each day, a related reading from elsewhere in the New Testament, a brief meditation, and a closing prayer in free verse. \$1.25



At Your Bookstore

Abingdon-Cokesbury



A New Book on How to Improve
the Church School

THE Better CHURCH SCHOOL

By JOHN LESLIE LOBINGIER

Deals with sound educational procedures for effective administration and improvement. Simple, direct, practical.

\$2.00

THE PILGRIM PRESS

14 Beacon Street, Boston 8, Mass.
19 S. LaSalle Street, Chicago 3, Ill.

More Than Doctrine

By C. H. Dodd, G. R. Cragg, Jacques Ellul. New York, World Council of Churches, 1952. 36 p. Paper, \$.25.

This booklet, published by the World Council of Churches preparatory to the World Conference on Faith and Order at Lund in August, 1952, discusses frankly the non-theological factors contributing to church disunity. In addition to doctrinal considerations every discussion of church unity must seriously consider emotional loyalties, nationalism, traditionalism, class stratification and similar concerns.

The concluding essay in this pamphlet, a report of an ecumenical conference on this subject, summarizes many of the non-theological factors barring the way to unity. Some non-theological factors underscoring the necessity of church union are also listed.

This pamphlet is important for everyone seriously interested in the union of the churches.

ALVA I. COX, JR.

Financing Faith

By Harriet Harmon Dexter. St. Louis, The Bethany Press, 1951. 127 p. \$1.00.

Financing Faith has as its subtitle, "A Study of the Christian Woman and Her Money." The book is more than that, for many of the chapters dealing with the Christian philosophy of giving are equally applicable to either sex. However, the author establishes in the first two chapters her thesis that "the modern woman has upset man's supremacy in the financial world" by the use of statistics relating to women in business and professions and

their ownership of a large percentage of the privately held wealth of the country.

The theme of the book is then developed in succeeding chapters on the Christian use of money with particular emphasis on the What, Why, and How of Giving. Family financial ills and the problem of creating in the children right attitudes and practices with reference to money are wisely dealt with. In the chapter, "Women's Societies Raise Money," this perennial problem is considered in the light of a bigger problem—women's work of the church in relation to the total church program.

Because this book is intended to be in some sense a textbook, a useful bibliography is provided and a discussion outline. Mrs. Dexter has a light approach to a serious subject which makes the reading and study of her book pleasurable as well as profitable.

JOSEPHINE LITTLE

KYUNG CHIK HAN dares to believe Do you?

You'll find new courage in the bold humanitarian faith of Kyung Chik Han, Christian minister who fled the North Korean Reds; of Vijaya Lakshmi Pandit, Victor Raul Haya de la Torre and the 14 other contemporary world citizens whose inspiring "profiles" appear in

THEY DARE TO BELIEVE

by ROBERT M. BARTLETT author of *They Dared to Live* Just published, \$2.00 At bookstores or direct

ASSOCIATION PRESS 291 Broadway • New York City 7



CHURCH BULLETINS

Every progressive church should use Winter's De Luxe Bulletin Boards. Dignified, refined, effective and economical. Over 7,000 IN USE. They increase attendance, interest and collections. Thousands of enthusiastic letters from Pastors. Write today for illus. Catalog L. H. E. Winters Specialty Co., Davenport, Ia.

In New York sleep like a top at the New Prince George Hotel. Singles with bath from \$4.00. 5 FINE RESTAURANTS. 28th just East of 5th Ave.

GOWNS PULPIT-CHOIR CONFIRMATION BAPTISMAL. DOCTORS MASTERS BACHELORS CAPS GOWNS AND HOODS EST. 1912. BENTLEY & SIMON: 7 WEST 36 ST • NEW YORK 18, N.Y.

A Christmas Gift for YOU from The Journal

An OPPORTUNITY to

- 1. RENEW or EXTEND your own subscription to the JOURNAL.
- 2. GIVE Christmas Gift Subscriptions to your pastor, teachers and friends.

At the SPECIAL CHRISTMAS RATE \$2.50 per year (Regular rate now \$3.00)

This offer good only until December 31. Gift orders should be in our hands by December 18 to insure delivery of Gift Cards by Christmas Day.

USE THE HANDY COUPON BELOW

The International Journal of Religious Education 79 East Adams Street, Chicago 3, Illinois PLEASE SEND Gift subscriptions

To _____ ☐ New ☐ Renewal
Address _____
City _____ Zone _____ State _____
Gift card from _____

To _____ ☐ New ☐ Renewal
Address _____
City _____ Zone _____ State _____
Gift card from _____

To _____ ☐ New ☐ Renewal
Address _____
City _____ Zone _____ State _____
Gift card from _____
ENCLOSED IS \$ _____ PLEASE BILL _____
DONOR'S NAME _____
Address _____
City _____ Zone _____ State _____
Renew my subscription ☐

What's Happening?



Religious Education Association Publishes Treatment of Revised Standard Version

NEW YORK, N. Y.—The July-August 1952 issue of *Religious Education*, official publication of the Religious Education Association, is devoted to a treatment of the Revised Standard Version. It opens with the Preface to the Revised Standard Version, printed with special permission of Thomas Nelson and Sons and of Dr. Luther A. Weigle, chairman of the Standard Bible Committee. It then presents a symposium by five members of the Committee on the Revised Standard Version and the work of the Committee. These articles are by Fleming James, Harry W. Orlinsky, James Muilenburg and John C. Trever. This is followed by another symposium on *The Word of Life—What is It? Know It! Share It! Live It!* These four articles are by John C. Trever, Ralph D. Heim, Merrill Powers and Rueben H. Mueller.

Single copies of this issue are available at \$1.00 each. The Religious Education Association, 545 W. 111th Street, New York City.

Dennis Savage Accepts Call to California

CHICAGO, Ill.—“It is with deep regret that we receive the resignation of the Reverend Dennis Savage from the staff. Mr. Savage has always been creative in his work and has, through his own consecration and enthusiasm, challenged others to larger Christian service. Our prayers and best wishes go with him as he takes up his new work.” This statement was made by Dr. Wilbur C. Parry, associate executive secretary of the Division of Christian Education when Mr. Savage, associate director of youth work of the National Council of Churches and associate executive secretary of the United Christian Youth Movement, announced that he was accepting a call to the pastorate of the Orange Avenue Christian Church of Santa Ana, California.

After studying at North Idaho Junior College and the University of Idaho, Mr. Savage was ordained in the Disciples of Christ ministry in 1942 and was graduated from the Disciples Divinity House of the University of Chicago in 1947. He directed the Christian Youth Conference of North America at Grand Rapids, Michigan, in 1948. Then he became director of youth council services for the United Christian Youth Movement. In 1950 he became associate director of the Department of Youth Work of the National Council of Churches and associate executive secretary of the UCYM. In addition to his work with the Youth Department, Mr. Savage has carried important responsibilities for the Division as Executive of the Special Committee on Camps and Conferences.

The Reverend A. Wilson Cheek, executive director of the Department of Youth Work, states, “During his years of service Dennis Savage dedicated his unique combination of talents and abilities to the service of our nation's youth. His finest contribution undoubtedly is in his direct contact with thousands of young people. Probably no adult leader in America is more widely known and deeply loved by young people than Dennis Savage.”

Mr. Savage will leave the staff in late October. His new address will be Orange Avenue Christian Church, 307 MacFadden, Santa Ana, California. The Savages will arrive there in late November.



Dennis Savage

Virginia Weekday Teachers Hold Meeting

BRIDGEWATER, Va.—The Virginia Council of Churches announces its eighteenth annual conference for weekday religious education teachers to be held August 27 to September 3 at Bridgewater. In addition to the 75 teachers working in Virginia, weekday teachers from several neighboring states are expected to attend. The program will include religious addresses, discussion sessions, an orientation period for new teachers, and a consecration service. Guest leaders are Miss Ethel Smither, Richmond; Reverend Ward McCabe, Harrisonburg; and Dr. Julian Price Love, Louisville, Kentucky. Miss Florence Hawes, president of the Virginia Weekday Religious Education Teachers' Association, and Miss Elizabeth Longwell, the Council's Director of Christian Education, are responsible for the direction of the Conference.

Ohio Council Developments

COLUMBUS, O.—On July 1, Dr. J. GORDON HOWARD, President of Otterbein College, succeeded—in a volunteer capacity—Dr. B. F. LAMB, as President of the Ohio Council of Churches. Dr. Lamb, who has been devoting an increasing amount of his efforts in recent years to the proposed Temple of Good Will will now give his entire time to that project. Executive direction of the Council administration is in charge of Rev. W. HENRY SHILLINGTON, Executive Secretary.

A new Department of Christian Education has been authorized by the Assembly of the Ohio Council of Churches, which will combine the former Department of Religious Education and Youth Work.

Chairman of the Department of Christian Education is Dr. W. T. PACKER, Granville, who is Director of Christian Education of the Ohio Baptist Convention. Rev. MELVIN MOODY, Directors of Youth Work of the Evangelical United Brethren Church is chairman of the Youth Work Committee. Miss DORIS STANSBURY, Director of Children's Work for the Ohio Baptist Convention, is Chairman of the Children's Work Committee. Rev. J. ALBERT CLARK, who formerly divided his time between the two departments, is Director of the new Department. The Department of Christian Education is broadly representative of denominational Directors of Christian Education, representative of city and county councils of churches, the members of the Executive Committee of the Ohio Christian Youth Movement, and representative of YMCA and YWCA. It plans to have spring and fall meetings with a four year plan of action being formulated.

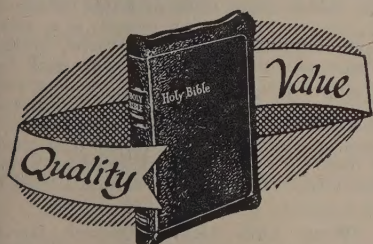
WANTED: DIRECTOR OF RELIGIOUS EDUCATION in active church, suburb of New York. Sunday School of 500. Begin January 1. Salary \$3,600—car allowance and pension. Experience preferred. Reply: International Journal of Religious Education, Box. 1.

Introduction to Old Testament Ready

NEW YORK, N. Y.—An introduction to the Revised Standard Version of the Old Testament, just off the press, is an important resource piece every minister and church school teacher will want. Published by Thomas Nelson and Sons, it contains excellent chapters by eleven members of the Revision Committee. Your denominational book store can supply copies at twenty-five cents each.

Two new Bible courses introduced

CHICAGO, Ill.—The completion of the Revised Standard Version of the Bible makes it important to provide now the best possible opportunities in training for the use of the Bible in personal living and in teaching. Two new courses are being introduced this fall in the leadership education curriculum of the National Council of Churches and the denominations cooperating in it. They are, *The Making of the English Bible* (120lb) *The Use of the Bible with Youth and Adults* (316b-416b). These will be used in many leadership schools this fall and next winter.



YOUR BEST BIBLE BUY!

Here's a beautiful Bible for advanced students in the traditional King James version. 60,000 center column references, presentation page, family record, Bible study aids, concordance, atlas, full color maps, flexible covers. Ask for No. 163 in black leather... it's your best buy in Bibles!

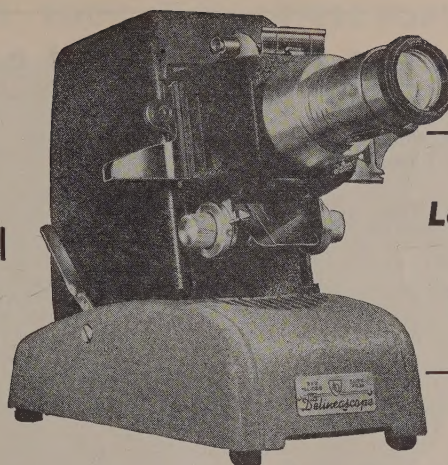
No. 163 RL same as 163 with words of Christ in red.

Deluxe Gift Editions—Nos. 164 and 164 RL (red letter) contain 64 Hardy illustrations in full color.



National BIBLES
BELOVED KING JAMES VERSION

More Religious Leaders choose American Optical Projectors



New Low Price

Model 3800

\$92⁰⁰

the Superb



MC 300

PROJECTOR

FOR SLIDES AND FILMSTRIP

Educators everywhere are acclaiming the AO MC 300 Delineascope for 2 x 2 slide and filmstrip (single or double frame) because it offers so much *more* in performance and outstanding features. 360° rotatable front that stops at any point, assuring upright frames... lamphouse remains cool for comfortable handling... instant switch from filmstrip to slides and back again... triple action fan cooling... choice of 3 AMERICOTE objectives, achromatically and anastigmatically balanced for clarity, color, and brilliance... instantaneous film threading... no pressure plates—nothing to scratch filmstrip surface... silent autofocus slide carrier... fingertip elevating lever... 300 watt bulb—greater brilliance than most projectors with double the wattage. For literature or the name of your nearest AO distributor, write Dept. K-154

American Optical



COMPANY

INSTRUMENT DIVISION—PROJECTORS CHelsea 50, MASS.

National Council Staff Appointments

REV. CLAUDE L. PICKENS, JR., from canon of St. Paul's Cathedral, Hankow, China, to acting secretary of the Near East Committee of the Division of Foreign Missions.

MR. DAVID M. STEVENS, from youth worker and member of the board of deacons for the First Presbyterian Church, Philadelphia, to assistant secretary of business and finance of the Division of Foreign Missions.

REV. WILLIAM E. SCHOLES, from director of Christopher House, Chicago, to supervisor of Midwest migrant work for the Division of Home Missions.

MISS HELEN K. WALLACE, from dean

of women and associate professor of fine arts at Franklin (Ind.) College, to administrative assistant of the Department of Stewardship and Benevolence.

DR. ROBBINS W. BARSTOW, from executive director of the Department of Ecumenical Relations, to executive director of the Department of American Communities Overseas.

REV. ARNOLD B. VAUGHT, from executive secretary of the Committee on Relief and Reconstruction Services of the Division of Foreign Missions, to associate executive director of the Department of Church World Service.

DR. WAYLAND ZWAYER, from assistant executive director of the Department of Church World Service, to associate executive director of the Department.

Current Feature Films

Estimates Prepared by Independent Filmscores

Films gauged to (but not necessarily recommended for):

M—Mature Audience

Y—Young People

C—Children

*Outstanding for Family

†Outstanding for Adults

The Big Sky (RKO) Kirk Douglas, Arthur Hunnicutt, Dewey Martin. *Drama* based on portions of Pulitzer prize winning novel by A. B. Guthrie, Jr., about intrepid group of trappers and French boatmen who make first voyage by keel boat up Missouri and Yellowstone rivers to open trade with Blackfeet Indians in opposition to established fur companies. . . . Beautiful — in sometimes inappropriate — scenic backgrounds (film was made in Wyoming's Teton mountain area) for story *sweeping*, broad in detail, but *repetitive*; the drinking bouts, brawls, arguments go on to point of tediousness. **M,Y**

Captive City (UA) Joan Camden, John Forsythe. *Melodrama*. Small city editor discovers local tie-in with crime syndicate, pursues efforts to bring facts into open despite threats, reluctance of "respectable" elements to cooperate out of fear and self-interest in concealment. In brief appearance, Senator Kefauver points the moral. . . . An *honestly handled*, unpretentious film that avoids extraneous violence and heroics, manages to say some important things about civic apathy and expediency. **M,Y**

High Noon (UA) Lloyd Bridges, Gary Cooper, Thomas Mitchell. *Melodrama*. Leaving on his wedding day for new post, marshal in frontier town hears that outlaw he "sent up" has been pardoned and is on way thither to seek vengeance. Despite pleas from his Quaker wife to try another way, from his formerly admiring fellow citizens whom caution and self-interest keep from his side, he stays on to vanquish his foes, with his wife deserting her convictions to

come to his aid. . . . *Impressive in its taut direction*, its grim, purposeful action, the sunbaked, stark atmosphere achieved,—but *regrettable in its implication that resort to violence is only way out*, the only standard worth upholding. **M,Y**

Island Rescue (British; Rank) George Coulouris, Glynis Johns, David Niven. *Comedy*. When it is discovered that a valuable pedigreed cow (with calf) is still on channel island occupied by Germans early in World War II, Britain takes official notice and dispatches a force of three to rescue her. But the Germans recognize the cow's worth, too, and it is only after fantastic adventure that the scheme comes off. . . . Has a bit of trouble deciding whether to be comedy or melodrama, but is *whimsical* and *ironic* in restrained British comic style—and *suspenseful*, too. **M,Y,C**

Ivory Hunters (British; dist. in U. S. by Univ.) *Drama* photographed in actual locale in East Africa and based partly on facts, relates persistent efforts of young game warden to implement plan he persuaded government to start for conserving wild life through park system. With his family he goes to live in the primitive territory, where the plan is threatened by hunters, ivory poachers, disease, misunderstanding on part of natives. . . . Wonderful shots of native and animal life present *material new and unique*. Story line is trite but adequate. Presented with sympathy and good taste. In color. **M,Y,C**

Never Take No for an Answer (British; Souvaine) Vittorio Manunta, Denis O'Dea. *Drama* built on fable about resourceful young orphan's efforts to reach an authority high enough to permit him to take the ailing, beloved donkey on which his living depends down into crypt of St. Francis in hope of a cure. His trail leads at last to the pope himself. . . . Filmed in Italy, with Italian actors speaking English, production presents *interesting backgrounds* (Assisi and the Vatican) and a beguiling performance by an appealing Italian lad. Story and dialogue are artificial, forced but the setting makes the film very much worth seeing. **M,Y,C**

Olympic Elk (RKO; Disney) *Documentary*. Goes with herd of elk on

Olympic peninsula in Washington through a summer during which they seek high grazing grounds, go through the rigors of the mating season as early autumn storms announce it is time to seek lower fields again. . . . Another in the remarkable "True-Life Adventure" series of nature films produced in color by the Disney studios, (examples of previous entries: "Beaver Valley," "Seal Island"). Reveals the incredible skill and patience of the photographers who made it. Although it has been showing for some months, it may still be current and *should not be missed*. **M,Y,C**

Outcast of the Islands (British; dist. by U.A.) Wendy Hiller, Trevor Howard, Robert Morley, Ralph Richardson. *Drama* from Conrad novel about white renegade who flees for safety after being caught cheating his employer in East Indian port, goes to remote island where he betrays trust put in him by white trader, disintegrates under the impact of the swarming native life around him. . . . Certainly *far from pleasant*, but *convincing* in its portrayal of degenerating character, vividly presenting the contrast between the white overlords and the prodigal sights, sounds and temper of the East Indian jungles. Skilled performances in successful transfer of the atmosphere if not the significance of the novel. **M**

The Story of Robin Hood (RKO; Disney) James Hayter, Martita Hunt, Joan Rice, Richard Todd. *Melodrama*. The well known legend photographed by Disney studios in actual Sherwood Forest setting, with British cast. . . . Painstakingly set and produced, presented with *spirit, color and humor*. **M,Y,C**

Valley of the Eagles (British; dist. by Lippert) Nadia Gray, Jack Warner. *Melodrama*. Swedish scientist and detective pursue former's unfaithful wife and his assistant as they make for Russian border with precious scientific secret. . . . Amazing documentary shots of Lapp herdsmen on trek through frozen terrain, of a reindeer stampede and an avalanche, of the rescue of the party from wolf pack by strange Lapp hunters riding reindeer and making use of eagles trained to attack wild beasts. This portion of film is *exotic, exciting*—its excuse for being. The story it frames is so sketchy and contrived it detracts from the total effect. **M,Y**

Water Birds (RKO; Disney) *Documentary*. Latest in Disney "True-Life Adventure" series of nature films presents stages in lives of various kinds of waterfowl. The amazingly revealing shots, in color, show unique bird habits, while imaginatively synchronized musical background adds to effect. Film is result of co-operation among the distributing studio, the Audubon Society, the Denver Museum of Natural History and various photographers whose patience, skill and persistence is amply evident. **M,Y,C**

TO ORDER EXTRA COPIES of this issue USE THIS HANDY COUPON

The International Journal of Religious Education
79 East Adams Street, Chicago 3, Illinois

PLEASE SEND copies of the October 1952 Journal on "Teaching the Bible Effectively" in the quantities indicated:

.....@ 20c (20 or more copies)

.....@ 25c (10 to 19 copies)

.....@ 30c (1 to 9 copies)

☐ 1 year \$3.00

☐ 2 years \$5.00

Enter my subscription
to the Journal for

TO


ADDRESS

CITY

ZONE

STATE

Enclosed is \$ Please bill.....



clearlyte
COMMUNION CUPS

SB 167
\$1.25 Doz.

Unbreakable... moulded to look like glass. Lightweight, noise free. Economical. Standard height. Order from your dealer.

SPECIAL OFFER
Mail \$1.00 for trial lot of one dozen sent postpaid.
55 Sudbury St., Boston 14, Mass.

Sudbury
BRASS GOODS CO.

TAILOR-MADE FOR RELIGIOUS EDUCATION DIRECTORS



You're Covered!

THE MINISTERS LIFE AND CASUALTY UNION policy takes the financial worry out of misfortune. You can shut the door on one uncertainty forever. That uncertainty is the ever-present possibility that sickness or accident may befall you or a member of your family. You can't anticipate these misfortunes any more than you can anticipate a fire. And you wouldn't be without fire insurance, would you?

Tailor-made for the clergyman's needs is the Union's Advance policy. It provides from \$75 to \$300 a month if you are laid up by either accident or sickness . . . \$2,500 to \$10,000 accidental death benefit . . . \$2,500 to \$10,000 for loss of two hands, feet, or eyes. The amounts vary according to the number of units you take. Costs vary according to your age at time of application. *Available only to professional religious workers* but with hospital and surgical benefits for their families.

CLAIM CHECKS SENT AIRMAIL — Claims are settled quickly, with payment checks ordinarily going out by *air mail*. Over 30,000 casualty policies now in force.



DON'T PUT IT OFF

You can't get the Advance policy after illness or an accident strikes. It will pay you to use this coupon to make an inquiry now.

THE MINISTERS LIFE AND CASUALTY UNION

106 WEST FRANKLIN AVENUE • MINNEAPOLIS 4, MINN.

Without obligation, please send me your bulletin on the custom-built Advance policy.

Name.....

Address.....

Date of Birth..... Denomination.....



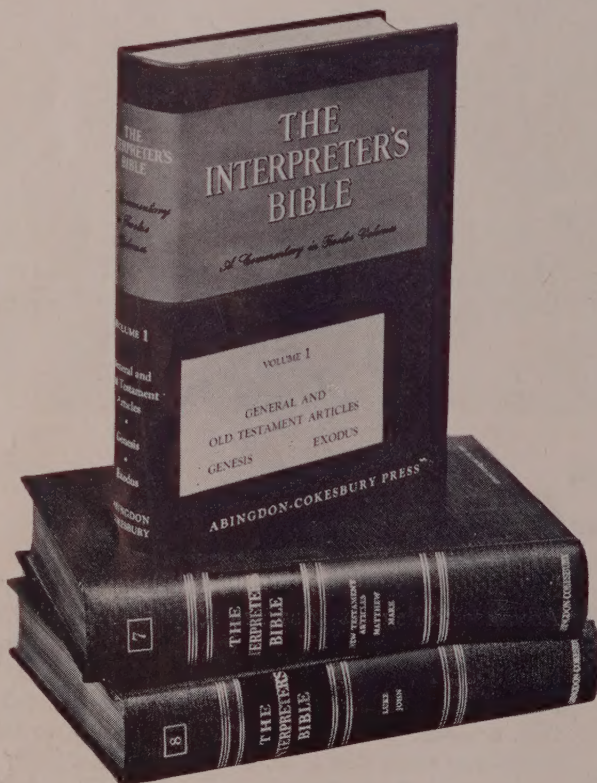
Now Ready (Sept. 30)

Volume 1 General and Old Testament Articles;
Genesis, Exodus

THE INTERPRETER'S BIBLE

Christendom's Most Comprehensive Commentary

12 VOLUMES



For every teacher and preacher of God's Word, Volume I is one of the most important of all twelve volumes of THE INTERPRETER'S BIBLE. In addition to the complete commentary on Genesis and Exodus, it contains 436 pages of general and Old Testament articles—the equivalent of a good-sized book and an unsurpassed introduction to the Bible as a whole and to the Old Testament.

The complete texts of both the new Revised Standard and King James Versions of the Bible are used in parallel columns throughout THE INTERPRETER'S BIBLE.

"'Required reading' for everyone who would teach the Gospels with intelligence and with respect for the integrity of the text."—*International Journal of Religious Education.*

"For historical information, literary beauty, richness of illustrative material, and keen and profound spiritual insight, it is unsurpassed."—*United Presbyterian.*

NOTE TO TEACHERS: The International Uniform Sunday School lessons from October 1952 through March 1953 are on "Matthew—Gospel of the Christian Life." For this study unit Volume VII of THE INTERPRETER'S BIBLE—227 pages of general articles on the New Testament, plus the complete commentary on Matthew and Mark—offers an almost inexhaustible store of rich and stimulating background and resource material.

Your bookseller will send you this illustrated, detailed prospectus telling you the complete story of THE INTERPRETER'S BIBLE. Write for your free copy TODAY!

NOW READY—

Volume I

General and Old Testament Articles, Genesis, Exodus
1130 Pages—6 7/8 x 10 Inches \$8.75

PREVIOUSLY PUBLISHED—

Volume VII

New Testament Articles, Matthew, Mark
944 Pages—6 7/8 x 10 Inches \$8.75

Volume VIII

Luke, John
824 Pages—6 7/8 x 10 Inches \$8.75

At Your Bookstore

Abingdon-Cokesbury

PLEASE SEND ME free the complete Prospectus of THE INTERPRETER'S BIBLE, published by Abingdon-Cokesbury



Name

Address

City Zone State